

Zion's Herald.

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Contents of No. XXXVIII.

	PAGE.
Editorial Paragraphs	445
ORIGINAL AND SELECTED PAPERS.—Jacob's Well (poem), by R. F. Fuller; The Earthly Paradise; Gleanings from the National Camp Meeting	446
Religion of the Embassy; Death is Life (poem); Travelling for Souls; Interference; Silent Men; Home-land; The Folly of Atheism	447
THE HOME TABLE.—Norah's Hymn; Sabbath School Revivals; Willie's Faith; Dressing for Church; Enigma; East Maine Items	448
CORRESPONDENCE.—Notes from the Northwest; East Genesee Conference. OUR BOOK TABLE	449
EDITORIAL.—Two Lives; Ecumenical Council	450
The Wesleyan Church and the English State	451
Confessed; Notes; Personal. THE METHODIST CHURCH	452
Reports of Camp Meetings	453
THE CHRISTIAN WORLD. OUR SOCIAL MEETING	454
THE FAIRM AND GARDEN; THE RIGHTEOUS DEAD. TEMPERANCE	455
THE SECULAR WORLD. Church Register; Marriages; Deaths; Commercial	456

THE MERCY SEAT.—The throne of grace and the mercy seat are terms in very frequent use among prayerful Christians. Their signification is nearly synonymous. They both refer to the cover of the ark of the covenant, before which the Jewish high priest, with solemn ceremonial appeared on the great day of atonement. Bearing in his hand the golden bowl in which had been caught the streaming blood of the slain lamb, the high priest entered the holy of holies and sprinkled the blood upon and before the ark, and made supplication for the mercy and forgiving grace of God.

Under the Mosaic dispensation the high priest alone could enter the sacred place and approach the mercy seat; but now, since Jesus, the great high priest of our profession, has entered the heavens and removed the veil, the trembling soul may venture into the presence of God. Whatever complaints the humble though unworthy suppliant has to make may with confidence be poured forth into the ear of the divine Saviour; whatever desires burden the heart may all be made known to Him whose pity for all his children is as boundless as his love. At the blessed mercy seat relief may be found when the worn spirit is perplexed by the constant recurrence of life's petty annoyances, or overwhelmed with floods of sorrow.

When there is no human ear willing to listen to our experience of trials and temptations, when sympathy fails, when no friendly hand grasps ours in cheering fellowship, when disappointments, weakness and pain are our portion, then what a precious refuge is the throne of the heavenly grace.

"It is the place where Jesus sheds
The oil of gladness on our heads:
A place than all besides more sweet,
It is the blood-bought mercy seat."

THE Worcester Convention did, as we feared, a half duty. It gave the first place on its ticket to an eminent citizen and prohibitionist, William Claflin. So far so good. No man in the State deserved the nomination more, or will honor the office better. But there its good deeds stopped. It nominated a license law man for Lieutenant-Governor, and utterly ignored the question of prohibition in its platform. The Lieutenant-Governor was nominated on the second ballot by about twenty majority, though Mr. Griswold, the prohibition candidate led on the first ballot. As many of the delegates had left before the second balloting, and as more votes were cast than on the first ballot, not a few suspect that the ballot stuffing game was played on the Convention. Mr. Dana the night before, substantially committed the Republican party to License, and no one said him nay. The Prohibitionists were divided, and therefore defeated. They refused to assume the aggressive position. They were deluded with the notion that this great and growing national question could be fought out Indian style behind trees, and so let their candidate be defeated and their cause greatly injured with the people. We wish that their expectation may succeed, and that the Legislature may do the work the Convention refused to do.

But we have less hope of such a success when we see

this conclusion of the preliminary battle. Until we meet this question boldly, and take issue on it alone, we shall never establish this great reform on an unchangeable basis.

Mr. Wilson said last year he preferred a prohibition Democrat to a rum Republican. On that just basis every lover of this cause should refuse to vote for Capt. Tucker and give his suffrage for Reuben Noble, of Westfield, the democratic candidate for the same office, if he be, as it is said, a Prohibitionist. If not, then vote for Whiting Griswold. By no means should a single temperance vote be given for this republican nominee for Lieutenant-Governor. Stand by the colors. Be true to true men, and those only.

"ELOQUENCE," said Emerson, "is dog cheap at the anti-slavery meetings." That eloquence is nearly ended, but the gift survives. It is found at more than its former cheapness, and in more than its former quality, at the camp meeting. It is astonishing what power rests upon the word in these temples. Every speaker seems to forget himself, and remembers only his message and Master. The tongue is unloosed. Vivid rhetoric, strong feeling, sound logic, easy and earnest gesture, all often combine in the utterance of preachers who are never known among men. Some of the grandest bursts of imagination leap from untutored lips. The congregations of thousands are swayed by a village Spurgeon that will never be known beyond his hamlet. Webster's requisites are here; the occasion, the theme, the audience, all make the man, the man filled with the Spirit and the zeal of God. "Here is action, noble, sublime, Godlike action." Eloquence is more than dog cheap at the camp meeting.

The Southern Christian Advocate quotes an advertisement of the sale of slaves in a Boston paper of 1728, and adds this note:

We presume when these "very likely negroes," or their children, were no longer "fit either for town or country service," in New England, they were sold to Southern planters, and the proceeds put into the pockets of those selling them. The emancipation of the descendants of those negroes, enforced by the descendants of those who sold them and pocketed the money, was of course very humane and Christian; and it is wicked and absurd to talk about indemnifying the planters for their loss by this virtuous act!

Dr. Summers is a scholar and an Englishman. He ought therefore to know that Massachusetts abolished slavery by a decree of the Superior Court. There was no chance after that to sell off these slaves, and no need before. Had she not obeyed her conscience God would have as certainly chastised her with bloody scourges as he has the South. She received no more money for her property than did the rebels, but she did not get what they also had in addition, a good sound whipping. This paper has not yet outgrown "the guilty fantasy of property in man." When will it become wise? Shall Solomon's fool in the mortar be its symbol?

REV. S. R. HALL, the new President of the Wesleyan Conference spoke the first word for total abstinence ever uttered from that chair, at least since the days of John Wesley. It was very acceptable to the younger brethren. He said:

Now it would be, I think, to our interest to ascertain how far we can take our part in the exercise of a social influence so as to remedy the admitted evils and dangers of the social state. [Hear, hear.] And it is on this ground that I have without begrudging, and without disguise, always looked with high approval upon those efforts that are made by earnest men to check the wide-spread intemperance of the people. [Hear, hear.] And I cannot but suppose that it would be highly pleasing to that great and blessed Being who in his infinite goodness excludes all drunkards from his kingdom, if we in some way or other can cheer or aid the men who are doing battle to one of the most insidious and diabolical foes that ever invaded our homes and overshadowed our land with shame. [Hear, hear.]

THADDEUS STEVENS was the last man to flatter; why should he be flattered. He said he ought to have feared death, but did not because he had done as far right as he knew. If all stories are true, this statement is not. Mrs. Lydia Smith, his colored housekeeper to whom he gave \$5000 is said to have been his mistress, truly though not legally his wife. Why did he not marry her? That would have lost

him, probably, his seat in Congress, but might have secured for him a seat in heaven. His neighbors would have rejected the husband, while they upheld the paragon. But it is not so above. He was faithful to the general doctrine of human brotherhood above all the Christians of his section. Would that he had crowned this philanthropy by a like private virtue. Then would he have stood, like Luther marrying a nun, the model and the argument of the coming oneness of humanity in America.

The Western Presbyterian (Louisville) says, if the Methodist Episcopal Church unite the two colored Methodist bodies with herself, she "will have in the late slave States a membership of not less than 500,000, with a fair prospect of becoming in point of numbers the leading denomination in these States." Shall we delay this consummation? When will the authorized committee meet their brethren of the Zion's Church, and begin this most important work? Every delay is most dangerous. We have not yet seen in The Western Advocate a second to the General Conference in this work.

The Christian Era has become Arminian. It declares for man's freedom. If it is truly honest in that declaration then must it adjust to it the whole dogma of Divine Sovereignty. That puts the positions as Paul puts them, foreknowledge of the free action of this free being preceding all determination concerning it. We shunned no "legitimate consequences of our theology," but only refused then to fully consider a question which was not relevant to the point in dispute. The doctrine of prayer moves as beautifully on the axle of divine and human freedom as do all the other truths of the Gospel. As The Era has become so submissive and accepts our vital position, THE HERALD may give it the further light it craves on the true philosophy and theology as taught by Arminius and revealed in all the Word of God in its relation to the most exalted privilege of man or angel, or any other free and moral creature,—communion with God.

FOUR thousand miles of rail we have traveled in the last hundred days, but the forty miles on the Grand Trunk from Portland jolted worse than all the rest together. It should be called the grand trunk, for it is only a steam corduroy. Maine Commissioners are about to order it stopped for repairs. It is time. Its London owners ought to be transported, and made to ride over it from Windsor to Portland at forty miles an hour. If anything was left of them at the end of the journey, it would resolve to mend its ways.

The Congregationalist publishes a long article approving of the Vineyard Camp Meeting. It is getting converted in its contributor's columns. It will yet be in its editorial.

REV. MR. GEE has taken the Northwest as his field for the Freedman's Aid Society. His New England friends regret that he did not choose this region. But the West needs the true preaching of the brotherhood of man, especially of the black and white man, and he will preach them this Gospel most faithfully.

VERMONT CONFERENCE SEMINARY opened at Montpelier on the 9th inst. Seventy young men and over fifty young women were present. Addresses were made by Rev. Messrs. Cooper, Butler, Mahon, McAnn, Malcom, and the principal, Prof. Chester. Everything looks prosperous for a large school. It is in a fine situation. May all Vermont, however its churches are conferred, support this institution.

A girl in Kentucky was taken by ten men, and tarred and feathered. Chivalrous South!

THE CONVENTION is under good headway. Provision will be made for the entertainment of about five hundred with lodging and breakfast. Elect your delegates.

JACOB'S WELL.

BY R. F. FULLER.

By Jacob's well once Jesus sat;
But none its water would impart,
Till he first gave to drink of that
Which flows forever in the heart.

Now, Jacob's well, disused and dry,*
To those that thirst no water gives;
While Jesus' words may yet supply
A well-spring in the soul to live.

The woman drank; and long ago,
To Jacob's well she ceased to come;
But still the stream of gentle flow
Supplies her in her heavenly home.

When Jesus' well the woman found,
Her water-pot by Jacob's brink
She left, to bid her neighbors round
At this new fountain come and drink.

And let us of the Lord implore
To give us now, as he did then,
His water, that we thirst no more,
Nor draw from Jacob's well again.

This water, worth a priceless sum,
Come,—let the Christian herald cry,—
Ho! every one that thirsteth, come!
And ye that have no money, buy!

*One who visited the well in 1867, tells us that the structure, erected over it by Moslem hands, has fallen in. By throwing pebbles through an aperture he ascertained it to be dry. It is some seventy-five feet deep.

THE EARTHLY PARADISE.*

The Arabian is not the only story-teller. Every age and clime bear witness to this most popular of passions. Homer delighted his hearers with his ringing narratives of great wars and greater men and greatest gods. Ovid is the admirable *raconteur* of Rome, and the most interesting yet of all her poets. Medieval Europe abounded in this class of writings, and no age is without its representatives. The form in which this kind of composition is cast is strikingly uniform. Chaucer gets pilgrims together, and makes them tell old stories in a fresh way. Longfellow puts a queer bevy in a Yankee country inn, and so brings forth from their lips his stories of all lands. Clough more naturally puts his characters in an ocean steamer, the true Canterbury pilgrimage and company of to-day.

To get at the stories is the aim of these writers. Mr. Morris is after the same end. So he describes how a company of three, with their attendants, set afloat from England, in the days of Chaucer, when

London, small and white and clean,
The clear Thames, bordered by its gardens green,

Searching for the Earthly Paradise, and how they wandered from youth to age, amid many perils, seeking for that which cannot be found. They started on a September day, driven forth by the pestilence. His rare gift of description is seen in the portrait of that day:

It was a bright September afternoon,
The parched up beech-trees would be yellowing soon.
The yellow flowers, grown deeper with the sun,
Were letting fall their petals one by one.
No wind there was, a haze was gathering o'er
The farthest bound of the faint yellow shore;
And in the oily waters of the bay,
Scarce moving aught some fisher-cobles lay,
And all seemed peace; and had been peace indeed,
But that we young men of our life had need,
And to our listening ears a sound was borne,
That made the sunlight wretched and forlorn—
The heavy tolling of the minster bell—
And nigher yet a tinkling sound did tell
That through the streets they bore our Saviour Christ,
By dying lips in anguish to be kissed.

Driven forth by such fears and longings, they set sail for the Earthly Paradise. Years and years elapse. They grow few and old, and at length appear in a far Southern town, "shriveled, bent and grey." Here they rest, and with the elders of that city relate alternate tales every month, one of the North country and one of the South.

It is in the management of these stories that the poet's art and talent shines. There is a delicacy and beauty, warmth and freshness about them which bespeak the master. They have no dull, familiar step, but are fresh as Chaucer or Homer. While the work lacks the unity of "Jason," it is probably more attractive to the general reader. The story of "Atalanta's Race" was never so exquisitely worked up; the fear of the people, the death of the rash racers, the devouring passion of the chance observer, and his ultimate success, favored by the golden apples which he tossed behind him to stay her steps with curiosity, all are drawn with great power. The Northern tales are not less deftly done. "The Man Born to be King" is a well-told tale of a woodman's son, and his escape from the rage of the King to his daughter's hand and his own crown. Thus finely is a British landscape drawn:

A valley that beneath the haze
Of that most fair of autumn days
Showed glorious, fair with golden sheaves,
Rich with the darkened autumn leaves,
Gay with the water meadows green,

*THE EARTHLY PARADISE, by William Morris. Roberts Bros.

The bright blue streams that lay between,
The miles of beauty stretched away
From that bleak hillside bare and grey,
Her white cliffs over slopes of vine
Drew 'gainst the sky a broken line.

The story of "Cupid and Psyche" receives new life from this pencil, and despite its Greek treatment, Paganistic and antique, is ruddy with the tinges of a higher life that teaches how we become perfect through suffering. The sweet, innocent nature, sorely tried by cruel sisters and a more cruel Venus, is at last beatified. The much enduring Christian soul can see its future typified in this picture:

The Father's awful voice smote on her ear,
"Drink now, O beautiful, and have no fear!"
Then pale as privet took she heart to drink,
And therewithal most strange thoughts did she think,
And unknown feelings seized her, and there came
Sudden remembrance, vivid as a flame,
Of everything that she had done on earth,
Although it all seemed changed in weight and worth,
Small things becoming great, and great things small,
And godlike pity touched her therewithal,
For her old self, for sons of men that die,
And that sweet, new-born immortality
Now with full love her rested spirit fed.
Then in that concourse did she lift her head,
And stood at last a very goddess there,
And all cried out at seeing her grown so fair.

"Pygmalion and the Image" is one of the best stories, having, like Cupid and Psyche, a moral quality possessing and elevating its spirit. It is finer than Milton's Adam over his new-made wife. How he wrought over his clay, how he yearned to make it life, how Venus breathed this breath into her marble lips, and how he

Felt that sweet breath that he so long had sought,
Felt the warm life within her heaving breast,
As in his arms his living love he pressed,

are all told with as pure and simple style as the purest and highest souls feel and talk.

This quality is most noticeable: The poems are sensuous in a high degree, but never sensual. They dwell on human loves, but never degrade them. They can be read in any company by any eyes with purifying pleasure. The only question that arises will be, Is not this over sensuous? Is it not too largely devoted to the lower state of our nature, and too little permeated with thought and soul? There is no such uplifting poem here as "Peter Bell," or "Enoch Arden," or "Evangeline." There are no far-flashing thoughts, such as shine forth from every page of Wordsworth and Tennyson and Browning. They are stories pure and simple. Such sweetness would early breed death were it not wonderfully compacted. We can hardly give the *raconteur* the highest place. He lacks Milton's religion, and Shakespeare's penetrative wisdom and Wordsworth's tenderest humanity and profound sagacity. Yet he so perfectly fills the place he aims to occupy that it will be hard to dislodge him. He does not pretend to be a moralist, though a flavor of virtue encompasses all his tales. He is no wit nor philanthropist, nor philosopher nor lyricist; he is only and always a story-teller. It is fortunate that he employs his gift so innocently that he never degrades if he does not exalt the soul. Sometimes his pen grows wise in discourse, and drops the honey of divine law in its luscious rhymes. Thus sadly but exquisitely does he paint the picture of human life:

Two gates unto the road of life there are,
And to the happy youth both seem afar;
Both seem afar, so far the past one seems
The gate of birth, made dim with many dreams,
Bright with remembered hopes, beset with flowers,
So far, it seems he cannot count the hours
That to the midway path have led him on,
Where every joy of life now seemeth won;
So far, he thinks not of the other gate,
Within whose shade the ghosts of dead hopes wait
To call upon him as he draws near,
Despoiled, alone, and dull with many a fear;
Where is thy work? how little thou hast done?
Where are my friends, why art thou so alone?
How shall he weigh his life? Slow goes the time
The while the fresh dew-sprinkled hill we climb,
Thinking of what shall be the other side;
Slow pass perchance the minutes we abide
On the gained summit, blinking at the sun;
But when the downward journey is begun,
No more our feet may loiter, past our ears
Shrieks the harsh wind scarce noted midst our fears,
And battling with the hostile things we meet,
Till ere we know it, our weak, shrinking feet
Have brought us to the end, and all is done."

This is Ecclesiastes in the best modern verse, without its religious thread and termination, "Fear God, and keep his commandments." That defect possesses all the book, possesses it needlessly; for England and Europe in the days of Chaucer were Christian, eminently so, and Chaucer's poems are full of the Gospel. Mr. Morris should not so carefully exclude it. If he would now but try his pen at the tales of the martyrs, Sebastian, Lawrence and others, which his study would bring to light, he will make a most graceful pen serve a more grateful cause.

Those that would stand fast must not love to stand high, and humble souls aim not to dwell in royal cities. That will break a proud man's heart that will not break a humble man's sleep.

A frog does not remember when he was a tadpole, but others do.

GLEANINGS FROM THE NATIONAL CAMP MEETING.

Millennium begun. Rev. Mr. Inskip said, "We have on this ground the beginning of Millennium. Up yonder is a tent of Baptists, Presbyterians and Quakers, all happy in the fellowship of love. That is Millennium on a small scale."

The sermon of power.—The sermon of Rev. G. C. Wells, of the Troy Conference, was a wonderful portrayal of God's method of saving men. It was remarkable in the application of Bible truth in Bible words. Its effect on that vast congregation was like a great front wave rolling out through the placid waters, heaving and rocking every craft, small and great. From that time on, the work ran deep.

A pilgrim going up.—A Quaker sister seventy years of age, all wrinkled, grey and thin, like a tree in clothes, rising upon a bench far out in theicket of four thousand joyous faces, in a love feast, spread forth her bony hands and cried out, "I am about ready to depart, my grave-clothes are falling off." Just then a number of waves met, and another of God's kingdom tumults came on. The swaying to and fro of a multitude under the rushing mighty wind displacement of heaven to earth, resembled a cedar forest in a storm. Perhaps those whose experience has not crossed the limits of the Mosaic dispensation would call this confusion. But, we are not up to the Jerusalem bedlam yet. Wait till we see more than three thousand converted in a day, and telling it in a dozen languages.

Rev. B. Pomeroy, of Troy Conference.—At a meeting before the stand, that radical Methodist said substantially as follows: "Perhaps I should amount to the most measured lengthwise. My experience and recollections run back midway to the centenary of American Methodism. Let not this be considered as boasting, that one can recollect how and what others did fifty years ago. What I wish to say is this, what this people here have is the old kind of religion,—this is the power and glory which the fathers had, only this is on a broader scale. Yes, brethren, we are beyond the fathers. It's time we were. I rejoice in this revival of primitive godliness, when we need not be carried back by some grey-headed pilgrim to fifty years behind in order to get an idea of God's saving power. I have come over three hundred miles to survey my only hope for the M. E. Church. This meeting, perhaps the greatest ever known on this continent, represents that hope. This excitement—the work of the great truth represented by this gathering—is a great potent fact for baptized worldliness to dispose of. This is the disturbing element that won't let death lie still. This is the life-power that walks the spiritual graveyards shaking the dry bones of soul-corpses. Let young America come here and take an account of what it has to overcome before this great church can be perverted to objects of worldly pomp!

The gracious God has seemed to supplement my spiritual nature of late years with a new power. He has said it over again—LIVE!—when lo! like a resurrection I came forth into a great, sublime existence. But O, the majesty and power of this second waking—of this second coming of God to my poor soul! It may be self-conceit, or a delusion, but I honestly believe that this soul-and-body renewal which God has of late imparted to me, is mostly for the purpose of representing true Methodism against what is falsely so called in my own church. Small as I am, by the grace of God I expect to make some trouble for the aliens who propose to take this great church inheritance over into the world for a fair show in the flesh. I tell them plainly that this old spiritual homestead belongs to mother's real children, and it is not for them to move out of the family to get their rights. No! Be Methodists at home where we belong. Let the croakers go out if any one goes,—those who are finding fault with the system, despising Methodism as it was and forever must be.

I joined Methodism, and am under law to its spirituality at least, and whoever presumes to apply his quackery to the essentials of this system, this astonishment of angels and men, this great Godism of the world, will find one mortal to pester him. I find being loyal to Methodism is one thing, and being loyal to certain men and customs is quite another.

In conclusion I wish to say, we ought to be greatly encouraged. Light is coming over the mountains to this great mission church. Some of us unworthy servants could almost afford to die after such a sight as this,—a sight so great in magnitude, but greater in import. We see only the smallest side of this sight. My hope is big for the M. E. Church. That hope has been increasing for the last three years, and here we come to the assurance. This is the heaven that is to leaven the whole lump.

Evidently we are coming back to take up our lost errand to the world, viz., to spread scriptural holiness over these lands. And let us not think to substitute

great benevolence or gorgeous churches for an errand so exalted as this. For this church to accept a mission anything less than this would be treason to God and the holy dead.

RELIGION OF THE EMBASSY.

THE HERALD copies a paragraph going the rounds from *The American Presbyterian* which affirms that the *tajens* (*tai-jings*—great men) are not idolaters because Confucianists. Does not the writer know that there is an image of Confucius in every school-house, to which pupils pay reverence, homage, worship? Does he not know that there are sometimes, if not always, images of Confucius in the temples of Confucius, and, where there is no image, an ancestral tablet, and that at the annual and semi-annual sacrifices offered in the Provincial temples, animals, grains, silks, music and prayers are offered at the shrine of Confucius. Ancestral worship, through tablets, is as gross a form of idolatry as the grossest worship of Buddhist trinities. The old Confucian temple at Foo Chow had in it a wooden image of Confucius, which burned when the temple was destroyed by fire. The followers reverently gathered up the ashes of the idol, urned them, buried them, and raised a huge tomb over them, as the Romanists would say, with "imposing ceremonies." Bowing to wooden images in school-houses and temples, offering whole bullocks, and goats, and hogs, and grains, and silks, and music, and prayers, and prostrations, with "imposing ceremonies," in costly domes, in costly temples, with processions, flambeaux and midnight orgies before the altars and shrines of the dead philosopher KOONG may not be idolatry, but what is it? E. WENTWORTH.

Pittsfield, Sept. 9.

DEATH IS LIFE.

No skeleton monster, with poisonous breath,
A terror, a tyrant, that comes from below,
But God's blessed angel of mercy, is Death,
Relieving the soul from its burdens of woe.

'Tis only the close of the Lily at night,
To open again at the morning's first ray;
The fading of stars at the coming of light,
Before the full glory of opening day.

The rainbow that heralds the reigning of peace,
The sleep that is dreamless and ends in the sky,
The veil between man and the "holiest place"
Of God's golden temple for Christians on high.

The grave is life's cradle, its shroudings of white
Are saints swaddling clothes for the opening of life,
Then welcome Death's rising that bringeth the light,
Dispelling the gloom of our sorrow and strife.

PISK.

TRAVAILING FOR SOULS.

Rev. William Arthur, in his address before the candidates for ordination at the British Conference, spoke as follows:

The Galatians had already become the Apostle's children, but they had not become such without a preceding travail. The nature of that travail they would find explained in the first five verses of the ninth chapter of Romans. There they would find fully expressed the preacher's travail as preceding the pastor's travail; the overwhelming spiritual concern for those who were not his brethren in Christ, however near in natural kindred, and the earnest spiritual affection for those who, however strange in natural relationship, were his own children in the Gospel. As to the former, his desire was "that they might be saved," or in other words, "that Christ might be formed in them." Now the proof that a man was in Christ was to have Christ in him; the proof that old things had passed away was that all things had become new; the proof that they were not in the image of the earthly was that they were found in the image of the heavenly. When a man had "Christ in him the hope of glory," then he was saved; but not till then. The Apostle knew this, and he dreaded the thought of his "brethren after the flesh" seeing Abraham and Isaac and Jacob in the kingdom of God whilst they themselves were shut out. The inward working of this desire for their salvation was in "great heaviness and continual sorrow of heart."

There was a sorrow that did not diminish happiness, as there was a joy that did not increase it. The sorrow that did not diminish happiness was that sorrow with which a holy man, a preacher for example, looked down from the pulpit and saw the unsaved children of godly parents, the unconverted men whom his predecessors had left to him saying they had done all they could and yet these men were not saved; that great heaviness and continual sorrow which he felt as he walked the streets of their great towns, and as he passed house-row by house-row asked whether there was any family altar there; or as he looked up at the windows asked whether God had heard any prayer coming from that closet to-day; or as he passed the public houses asked how many characters and hearts and hopes and souls were being ruined there; or as he met in the street human figures that bore the record of past sinfulness, and the sentence of a coming—what?

In all this there was an abundant cause for heaviness and continual sorrow of heart to a truly Christian preacher. With such sorrow he prayed that the hearts of his young brethren might ever be surcharged. The secret expression of that sorrow was prayer. To the

man who was sorrowing for souls, wanting to see souls saved, prayer was a necessity. There was but one place at which such sorrow could unburden itself, and that was at the foot of the Cross. He would have his young brethren to read the prayers of the Apostle as they were recorded—prayers that he offered night and day—and then to ask themselves as they looked back upon the four years of their probation, their mornings, their evenings, their walks to their appointments, how much prayer there had been in it all? Had it amounted to enough to be recorded in heaven, as a heart's desire and prayer coming out of great heaviness and continual sorrowing of heart? If they would read the lives of the early Methodist preachers, they would find that the men who turned the world upside down had their hearts torn many a time with the agonies of prayer. They knew what was meant by *wrestling* prayer—the sorrow for souls that would not be suppressed, importuning the very Lord of mercy that he would make bare his arm and save.

Besides the secret expression of the desire, there was the outward manifestation of it. "I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." The Apostle did not say he did wish, or he *had* wished. The form of speech employed was as though he had said, "I found myself beginning to wish." So completely had he been at his wits' end that he found even the thought rising that he could himself give up his hope in Christ if he might see his brethren saved.

Now, when that was the state of feeling, what would be the effort? Would it not be an effort partaking of the nature of a travail? In that case, when they spoke to an unsaved sinner, it would not be in tones that would tell him that when he was gone out of the chapel all their anxieties about him would have gone out of their minds. No, no. It would be seen that there was on their part an actual labor of the heart, a waiting for the birth, watching for it, longing for it; and if that were so, men would feel it, and if it were not so, men would soon find it out. They must make their teaching a labor. Unless they put themselves to physical inconvenience, and presented their bodies willingly for poor fare, poor stipend, hard work, and bad weather; unless they were willing to go at the risk of their health, and to sacrifice the interests of their children when they had them, of their wives, of their dearest earthly concerns; to sacrifice their temporal welfare in seeking souls; unless they were prepared for something that really deserved the name of travail they would never extensively have the grand joy of being spiritual fathers.

And then when they had labored and taught, what next? He hoped they knew what was meant by wrestling with a soul for salvation. He hoped they had not been Methodist preachers up to that time without learning the joy of coming down from the pulpit and kneeling down by the side of an earnest seeker of salvation, and pleading with God on his behalf. "But," some one might say, "is there not a danger of hastening people into liberty?" Yes! but there was also another danger, and for one man who has suffered by being hastened into liberty, how many had suffered because there was no man to hasten them; because when the favorable moment came, and they were ready, others went away?

If they wanted to see the joy of spiritual birth they must go to work as God set their forefathers to work. [Here Mr. Arthur read some passages from John Wesley's Journal relating to the conversion of Thomas Maxfield and others, which illustrated the point before him, by showing how the man of the Greek Professorship, and of Oxford reputation, rejoiced to go down upon his knees and wrestle with God in prayer on behalf of poor vulgar weeping penitents until ten o'clock at night, whilst men of the world were calling him a fool, and religious and respectable people were thinking that he had gone mad, &c. But he (Wesley) knew what he was doing. He was travelling in birth for them—travelling in birth for the souls for whom Christ died.] They must not think that they would have the great joy of being spiritual fathers without labor, without travail.

INTERFERENCE.

Children come in for an enormous share of interference, which is not direction, nor discipline, but simple interference for its sake. There are mothers who meddle with every expression of individuality in their young people, quite irrespective of moral tendency, or whether the occasion is trivial or important. In the fancies, the pleasures, the minor details of dress in their children, there is always that intruding maternal finger, upsetting the arrangements of the poor little pie as vigorously as if thrones and altars depended on the result. Not a game of croquet can be begun, nor a blue ribbon worn instead of a pink one, without maternal interference; so that the bloom is rubbed off every enjoyment, and life becomes reduced to a kind of goose-step, with mamma for the drill-sergeant prescribing the inches to be marked. Sisters, too, do a great deal of this kind of thing among each other; as all those who are intimate where there are large families of unmarried girls must have seen. The nudges, the warning looks, the deprecating "Amy's!" and "Hush Rose's!" by which some seek to act as household police over the others, are patent to all who use their senses. In some houses the younger sisters seem to have been born chiefly as training grounds for the elders, whereon they may exercise their powers of interference; and a hard time they have of it. If Emma goes to her embroidery, Ellen tells her she ought to practice her singing; if Jane is reading, Mary commends sewing as a more profitable use of precious time; if Amy is at her easel, Ada wants to turn her round to the piano. It is quite the exception where

four or five sisters leave each other free to do as each likes, and do not take to drilling and interference as part of the daily programme.—*The Saturday Review*.

SILENT MEN.

Washington never made a speech. In the zenith of his fame he once attempted it, failed, and gave it up confused and abashed. In framing the Constitution of the United States, the labor was almost wholly performed in committee of the whole, of which George Washington was day after day, the chairman, but he made but two speeches during the convention, of a very few words each, something like one of Grant's speeches. The convention, however, acknowledged the master spirit, and historians affirm that had it not been for his personal popularity and the thirty words of his first speech, pronouncing it the best that could be united upon, the Constitution would have been rejected by the people. Thomas Jefferson never made a speech. He couldn't do it. Napoleon, whose executive ability is almost without a parallel, said that his greatest difficulty was in finding men of deeds rather than words. When asked how he maintained his influence over his superiors in age and experience, when Commander-in-Chief of the army of Italy, he said "by reserve." The greatness of a man is not measured by the length of his speeches, or their number.

HOME-LAND.

"For they that say such things declare plainly that they seek a country." Dr. Ripley, in his "Notes on the Epistle to the Hebrews," translates it thus: "For those who say such things make it evident that they are seeking a home-land." How sweetly suggestive is that compound word, "home-land!"—just the word befitting the drift of the context, and denoting the idea in the minds of "strangers and sojourners" who are seeking a place of permanent abode. It is characteristic of the Christian to say, and often to sing,

"This world is not my home."

He is a wayfarer passing through it, intent on a better, that is, a heavenly, land, of whose existence and transcendent blessedness he has reliable information. Having that faith which "is a strong confidence as to things hoped for, a firm conviction of things not seen," that "home-land" is to him so much a reality as that he speaks of it as something perceived:

"My Father's house on high,
Home of my soul, how near,
At times to faith's far-seeing eye,
Thy golden gates appear!"

"Bright glories rush upon my sight,
And charm my wondering eyes—
The regions of immortal light,
The beauties of the skies."

"There is a land mine eye hath seen,
In visions of enraptured thought,
So bright that all which spreads between
Is with its radiant glories fraught."

Christian lyrics, expressive of the higher spiritual emotions, are redolent of the idea of heaven in the perspective, attracting the pilgrim onward to a place that has all the pure endearments of a home. Nor is this the product of imagination; it is an effect of that wonderfully perceptive and apprehending faculty of "the new man," faith, of which the Apostle speaks in such strong terms, and of which the half-inspired Watts writes:

"The want of sight she well supplies,
She makes the pearly gates appear;
Far into distant worlds she pries,
And brings eternal glories near."

It is the result of that process which Philip, of Maberly Chapel, would call "Heaven realized." "A country," even "a better country," does not express the whole conception. Thanks to Dr. Ripley for giving us the fuller idea of the original word, *patrida*, "home-land."

"If God be ours, we're traveling home,
Though passing through a vale of tears."
—*Watchman and Reflector*.

THE FOLLY OF ATHEISM.

Atheism is more a talk than a belief. In the late debate in the French Senate on the petitions relative to education, it was stated by one of the speakers that Lalande, the astronomer, was among the atheists of France. M. Chevalier afterwards, referring to this statement showed that Lalande's profession of disbelief was as much the effect of whim as the result of reflection. He hated all prejudices, said M. Chevalier, and he affected to consider the two worst prejudices which it behoved him specially to attack were the belief in God and the fear of spiders. On first making your acquaintance, he asked you, before you had been five minutes in his society, these two questions:—First, "Do you believe in God?" Then when you told him yes or no, according to your convictions, he would ask, "Are you afraid of spiders?" adding, "I neither believe in God nor fear spiders;" and at the same time drawing from his pocket a gold box filled with these insects, and swallowing one of them to show the sincerity of his avowal.—*Observer*.

MATTHEW slightly records his own conversion, and in modest terms, "he arose and followed Jesus;" but Luke generally adds (chap. 5), "he left all and followed him." Matthew and Levi are the same person. Luke relates only the hospitality of Matthew; but Matthew describes only the sinners which made up his society, previous to his conversion. The soul that has heard and obeyed the Saviour's call will not speak lightly of its own sin, nor delight in dwelling upon the sins of others.—*Quenel*.

THE HOME TABLE.

NORAH'S HYMN.

Keep me, Lord, from harm secure:
Keep me watchful, keep me pure;
Teach me from the bad to turn,
And the good alone to learn.

Should a playmate me entice
To a deed or thought of vice,
Draw me back, good angels all,
Lest I falter, lest I fall.

Let the thought of death be bright,
With a ray of heavenly light;
May I meet my parents dear
In a higher, happier sphere!

Good and modest let me be,
Seeking help, my God, from thee:
Fit me for that life above,—
Life of wisdom, life of love!

—The Nursery.

EMILY CARTER.

SABBATH SCHOOL REVIVALS.

May one who loves Jesus and the souls of men, and has an abiding interest in the welfare of the young, ask his fellow-laborers in the work of the Sabbath School to read this article and put in practice its suggestions?

Sabbath School Conventions, Institutes and Unions are just now deservedly attracting the attention of the church. There was never more need that this should be so than at the present time. The hope of the church and of the world is in the Sabbath School. Essential elements of Christian steadfastness are imparted by a thorough course of Bible training. The most faithful, painstaking and intelligent reader of the Bible, other things being equal, will be the most valuable Christian. Proper attention will only be given to the Sabbath School cause as the result of constant judicious agitation. The young will only be properly instructed when the Church is thoroughly aroused to the vast importance of this work, and when teachers are themselves qualified to impart the needed training. Let, then, all possible means be employed to secure these desirable results. It will scarcely be possible to have too many Institutes, Conventions and Unions. The church is in no danger of giving too much attention to these matters of vital and primary importance; its efforts and energies cannot be too thoroughly consecrated to this special department of labor.

But we must not forget that above all other means and opportunities, aside from the public preaching of the gospel, the Sabbath School supplies the means and opportunities to lead the young to the good Shepherd. No one need be told that the hearts of children are peculiarly susceptible to good influences, for indeed youth is universally recognized as the plastic and formative period of human life. There is equally a freedom from the toils, responsibilities and perplexities of mature life; the projects, aspirations and conflicts of later years are all unknown. There is too an unmistakable tendency on the part of the young to receive, without the doubts which years of corroding sins beget, the plain and simple declarations of divine truth. Then the promises of God, while the aged are not left entirely without hope, are specially addressed to the young; invitations of the tenderest character are given, and the most abundant encouragement is extended to those in the morning of life. Besides all these important considerations we well know that the church, the world, and the cause of the Redeemer need and deserve the undivided service of the whole life. Not simply can we claim for these the service of a remnant of a life spent in sin, but all the days on earth of every redeemed soul belong of right to them.

How then can advantage be taken of this most favorable period; how can the mind and heart of the child be preoccupied with good influences? how can these most desirable results at which we have glanced be realized? in short, how can the young be saved from sin and brought to the enjoyment of a present conscious fellowship with Jesus? Other methods there are which might and ought to be employed, but above all others, the Sabbath School furnishes the place where, the time when, and the means by which children and youth may be rescued from the servitude of Satan and introduced to the joyful service and the happy fold of Christ. The teacher, if fully in sympathy with the Saviour, and impressed with the real and boundless importance of his work will not fail to acquire a wonderful influence over the minds of his pupils; they love him, they trust him, and, if he will, in most cases he may take them, one after another, and lead them to the cross. This work, to be successfully performed needs something more than mere intellectual preparation; the preparation must be not only of the head, but also of the heart. When the scholar feels that the teacher he loves and trusts has a tearful interest in the salvation of his soul; and that he faithfully and with loving earnestness bears on his heart the souls of all his class, it is most improbable to suppose that such a teacher can plead personally with a scholar

feeling thus, and still not succeed in leading him to Jesus. Surely "He that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him."

O faithful, loving teachers in the Sabbath School, you are called to no impossible task, to no unrequited toil. You may each have that preparation of head and heart which shall enable you successfully to win souls from the paths of sin and folly to the straight and narrow way; you may gather bright jewels which shall adorn forever the diadem of Christ, which perchance may make your own more radiant with heavenly glory. Now suppose that all the teachers in any given Sabbath School should so live, labor and pray as we have indicated, a gracious revival of religion would surely break out in every such school, whole classes would be converted, the young and the old together would press into the kingdom, the church would be encouraged and strengthened, and the angels in heaven would sing for joy and gladness. Shall there not be such a revival of pure religion in every Sabbath School in all the land? May such be the case, and to Jesus be all the glory.

WILLIE'S FAITH.

Willie was the only son of his parents. When very young his mother began to teach him about God and heaven, and his mind seemed to drink in all the sweet things she told him, just as the flowers receive into their bosoms the drops of dew that give them strength and beauty. Before he was three years old he would often sit gazing into the sky and would say:

"Willie's watching for the holy angels, and waiting to hear them sing."

The lesson that his mother endeavored to impress most deeply upon his young heart was that of faith in God: faith in him for all things, and that for Jesus' sake he would bestow upon him all necessary good.

When he was four years old a terrible shadow settled down upon him, and by the time Willie was seven, their home and everything was taken from them, and they were thrown upon the charity of friends. Soon Willie's clothes and boots began to wear out, but his mother was too poor to purchase new ones. On one occasion he came to her, saying:

"Mother, can't I have some new boots? My toes are all out of these. The snow gets in, and I am so cold!"

A tear filled his mother's eye, when she answered, "Soon, Willie, I hope to give them to you."

He waited patiently several days, until one morning, as he stood at the window watching the boys trundling their hoops, he sobbed:

"O mother, it is too hard! Can't I get some boots anywhere?"

"Yes, Willie, you can."

"I can?" he eagerly exclaimed. "Where? Where? Tell me quick!"

"Do you not know, my son?" replied his mother. "Think now."

Willie stood for a moment, as if in deep thought; then with a smile looked up to his mother's face, and said:

"O, I know! God will give them to me, of course. Why didn't I think of that before? I'll go now and ask him." He walked out of the parlor into his mother's room. She quietly followed him, and, standing concealed from his view, she saw him kneel down, and covering his face with his hands, he prayed:

"O God! father drinks; mother has no money; my feet get cold and wet. I want some boots. Please send me a pair, for Jesus' sake. Amen."

This was all. He often repeated his pitiful little petition, and the best of all was, he expected an answer to his prayer.

"They'll come, mother!" he would often say, encouragingly; they'll come when God gets ready."

Within a week, a lady who dearly loved the child came to take him out walking. He hesitated for a few moments, but soon determined to go, and they started off. At length the lady noticed his stockings peeping out at the toes of his boots, when she exclaimed:

"Why, Willie, look at your feet! They will freeze. Why didn't you put on a better pair?"

"These are all I have, ma'am."

"All you have! But why don't you have a new pair?" she inquired.

"I will, just as soon as God sends them," he confidently replied.

"Tears filled the lady's eyes, and, with a quivering lip, she led him into a shoe shop near by, saying,

"There, child, select any pair you please." The boots were soon selected, and a more happy, thankful boy never lived.

On his return he walked into the centre of the room, where his mother was sitting, and said:

"Look, Mother! God has sent my boots! Mrs. Gray's money bought them, but God heard me ask for them, and I suppose he told Mrs. Gray to buy them for me."

There he stood, with an earnest, solemn light in his eye, as though he were receiving a new baptism of faith from heaven; then quietly added,

"We must always remember how near God is to us," and, kneeling at his mother's feet, he said, "Jesus, I thank you very much for my new boots. Please make me a good boy, and take care of mother. Amen."

Willie is now fourteen years of age, and is a consistent member of the church of Christ. In all things he trusts his Saviour; every desire of his heart he carries directly to God, and patiently waits the answer, and it always comes.

"Ask and it shall be given you;" Matt. vii.—Children's Friend.

DRESSING FOR CHURCH.

Mrs. H. B. Stowe very fitly says the following:

Very estimable, and, we trust, very religious young women, sometimes enter the house of God in a costume which makes the acts of devotion in the service seem almost a burlesque. When a brisk little creature comes into a pew with her hair frizzed till it stands on ends in a most startling manner, rattling strings of beads and bits of tinsel, she may look exceedingly pretty and *piquante*; and if she came there for a game of croquet or a tableau-party, would be all in very good taste, but as she comes to confess that she is a miserable sinner, that she has done the things she ought not to have done, and left undone the things she ought to have done—as she takes upon her lips most solemn and tremendous words, whose meaning runs far beyond life into a sublime eternity—there is a discrepancy which would be ludicrous if it were not melancholy.

DR. WAYLAND ON CLOSE COMMUNION.—The Rev. Dr. Wayland, writing to Rev. G. H. Ball, said: "There is no precept in the Scriptures requiring or justifying the restriction of the Supper to immersed believers, it is only an inference at most; and we ought never to bind the conscience of our brother on a mere inference."

A SMILE.—Little Daisy's mother was trying to explain to her the meaning of a smile. "O, yes, I know," said the child, "it is the whisper of a laugh."

SCRIPTURE ENIGMA, NO. 35.

I am composed of 34 letters.

My 5, 25, 4, 12 is one of the Western States.

My 20, 15, 3, 9 was Jesse's father.

My 25, 23, 21 is a preposition.

My 14, 31, 7, 30 is a body of water.

My 24, 20, 18, 29, 32, 33, is a man's name.

My 10, 11, 8, 6, 34, 16, 26 was Hamor's son.

My 17, 28, 5, 13, 5, is a country of South America.

My 22, 30, 18, 24 is a number.

My 12, 10, 32 was Josephat's father.

My 1, 2, 16, 26, is a pronoun.

My 19, 34, 29 is an article.

My whole is found in Proverbs.

MORRILL A. COLLINS.

The answers to the Scripture Questions No. 1 in our last, will be found in the following places:

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|----------------|----------------|
| 1. Gen. 36-24, | 5. Ex. 17-19, |
| 2. " 41-14, | 6. " 21-16, |
| 3. " 46-21, | 7. " 21-15-17, |
| 4. Ex. 17-19, | 8. " 23-2. |

East Maine Items.

The camp meetings in this Conference are later than most of the meetings in New England. The first commenced at Northport, August 31st, and closed the following Saturday. One at Charlestown, and one at East Machias commenced Monday, September 7th.

The meeting at Northport is central, and is visited by many from the three districts in this Conference. The location is in a very pleasant grove upon the shore of the Bay, about four miles from Belfast. Steamers conveyed passengers from Bangor and the intermediate landings on the Penobscot River in one direction, and from Rockland and Camden in the other direction. Rev. E. A. Helmershausen presided, and a large number of preachers assisted him in carrying on the campaign. The first service consisted of several addresses by the ministers present. The preaching during the week was by the following brethren: Blood, Webb, Hanscom, McKellar, Prince, Day, Fletcher, Gould, Palmer and Chase. On Friday afternoon and evening the rain prevented preaching at the stand, and several brethren preached in the tents.

The sermons were earnest and impressive, having direct reference to the conversion of sinners and the sanctification of believers. The latter was especially prominent, and many manifested a deep interest in the subject and professed its attainment. The congregations were very large, the order excellent, and the results cheering.

The camp meetings in this Conference have few of the outward attractions which are found at such meetings in Massachusetts, but the great object of holding them is not forgotten, and they are still a great power for Methodism.

THE SUNDAY SCHOOL JOURNAL. Monthly, large octavo, 16 pages. Rev. J. H. Vincent, editor. We solicit the attention of our readers to the following features of the new volume commencing with the October number:

1. Contributions from the leading Sunday School men of our own and other churches.
2. Reports from the broad field of labor in Europe and America, giving in condensed form whatever new and valuable Sunday School theories and plans are proposed.
3. Tables, notes, pictures, incidents, etc., explanatory or illustrative of sacred archæology.
4. Monthly notes from the "Elmwood Palestine Class," which will give a full description of this delightful little society—the *week day Sunday School*—with the experience and observations of its members, as pilgrims through Palestine and other Bible lands.
5. Directions, outlines of lessons, lectures, etc., in connection with our Normal Department, and its courses of study.
6. Missionary concert lessons, blackboard outlines, exercises in mapping, infant class lessons, etc.
7. A course of lessons on the Old Testament, adapted to teachers and senior scholars, will be commenced in the December number. The same lessons, prepared for elementary and juvenile classes, will be issued in monthly "Lesson Leaves," and supplied to schools at a low price.

We call upon our brethren in the ministry, to all of whom we shall endeavor to send a specimen number of the *Journal* for October, to give us aid in our work. Show the *Journal* to your superintendents and teachers, and urge them to subscribe for it, and call the attention of the people generally to its plan and purpose.

NOTES FROM THE NORTHWEST.

THE WEATHER AND THE CROPS

Here in Wisconsin are of rather more importance than in some other parts of the country. The reason of this is, that while some other parts of the country have to clothe us and do some other things for us, we have to feed them. Now there could be no food without good crops, and no good crops without suitable weather. Ergo the weather in Wisconsin is important to everybody. The "heated term" hardly lasted as long here as in the East; but it did good execution while it did last. It was supremely hot. For the last few weeks it has been delightfully cool and comfortable.

The wheat in this State though not at its best, is better than for two or three years past. There was danger that the excessively hot weather coming just when it did, would ripen off the grain before it was matured in the berry, and so give a shrunken kernel. This was the case to some extent, and is the occasion of what diminution we suffer from a first-rate crop. Still there is a noble crop.

Other crops are excellent except potatoes. The "potato-bug" or grub, a noisome nuisance which I suppose has not yet arrived in the East, and which I should hope you would never become acquainted with for the fact that we are here very desirous that it should seek some new field of labor, has made sad havoc of our table tuber, and in some fields has left not a green thing in the way of vines.

AGRICULTURE AND ETHICS

Are getting somewhat mixed up, and I fear in some instances to the disadvantage of the latter—albeit it is generally admitted that they agree excellently well together. The question agitated for some time past is as to the morality of raising hops. For the last few years this has been one of the most profitable crops raised even in this, one of the very best of the wheat-growing States. For the outlay of labor and the value of the ground occupied, the returns have been exceedingly great. But conscientious Christians are compelled to ask themselves the question what use is made of this commodity—is it of value, or the opposite to the community? Christians who are not over conscientious and don't care to meddle with what they call metaphysico-ethical questions, nevertheless have the same questions thrust in their faces by others. In a State where millions of gallons of beer are manufactured annually to the detriment of the mental, moral and physical condition of the inhabitants, there is but one fair answer to the question. Hundreds of our good men refuse to make money in this way, declaring that they should regard themselves in such case as *particeps criminis* in the drunkard-making business of the times. There are others, however, who manage to convince themselves, or think they do, that their hop-raising is all in the interest of light bread—they produce only for the supply of the yeast-makers—acres for yeast, but not a foot for lager!

RELIGION

Is compelled to make a perpetual fight and keep itself on the alert in order to maintain itself and make any headway. More than half the population of Wisconsin is said to be of foreign birth. The Germans compose the largest element. A certain proportion of these are Catholics, but a larger proportion I think are rationalists and infidels, or formalists of the Lutheran Church—though some of the Lutherans are earnest believers. But the vast majority here as in other parts of the country are strenuous sticklers for the immoral customs of the Fatherland, the drinking, Sabbath-desecrating and generally latitudinarian morals which are so obnoxious to our American evangelical notions. To the shame of our politicians it must be confessed that both parties yield almost without demand to these evil requirements of a corrupt element.

The Norwegians who are settling here in great numbers are generally a very moral and upright, but not a very spiritually religious people. The Irish are here nearly what they are in the East; but I think a rather larger proportion of the better class find their way hither to settle on the sea-board. Still the full gospel is preached, and aggressions are made with great effectiveness on the kingdom of Satan. There are many organized agencies, some of them of a denominational, others of a union character; the latter especially under the auspices of the Young Men's Christian Association. It shows something of this spirit of Christian enterprise, as well as something of the nature of our population, when I say that we have religious services every Sabbath in this State in as many as seven or eight different languages.

INFIDELITY

Is more pronounced than in some of the older communities. To be sure, so much of the vices of civilization have come hither as to induce parties hostile to Christianity to profess the greatest friendship for the system by name, and even to assert that they have the only genuine article—but the disguise is thinner than in the neighborhood of Boston, and intelligent infidels don't see the need of wearing it. Men who have no taste for spiritual religion become avowed materialists, and it they feel the need of a party or sect, they ally themselves to the Spiritualists. But there is comparatively little of Unitarianism, or Universalism, or religious Naturalism, trying to get itself believed as a system of faith.

METHODISM

Is the most numerous of the religious denominations in this State. I think there is something over 20,000 in the membership. In the Wisconsin Conference, embracing perhaps a little more than one half the populated portion of the State, there have been dedicated within the last two years about thirty-six new churches, and something like twenty more are in process of erection, besides the many that are being enlarged and improved. Yet I suppose this Conference is doing no more than the other Conferences average. If so, the assertion made by one of our bishops is more than justified, viz., that we are dedicating on the average more than two churches a day by the year together.

POLITICS.

Up in this northern region the people have hitherto been too busy about their harvest to get excited over the issue of the campaign. When a good field hand can command three dollars and fifty cents a day, it is a wonderful antidote to too much partizan enthusiasm. But we hear the stir of the battle else-

where, and expect ere long to be raising as much dust as any body. I hope and pray that victory may turn on the side of right and justice—i. e., on our side.

CHELYBS.

East Genesee Conference.

Rev. W. E. Pindar writes:

The East Genesee Conference met for its twenty-first session in Bath, N. Y., August 26. We were favored for the first time with the presidency of Bishop Thomson; and the unanimous resolution at its close, expressing our appreciation of his godly admonitions, wise counsels, and just administration, was heart-felt and deserved. Our talented and ever-ready brother, K. P. Jervis, was re-elected secretary. A majority of us had intended voting him a fixture in that position for years to come, but the Bishop has foisted us in that respect by appointing him a Presiding Elder. We submit with all deference.

The members of the Conference were generally present, though our ranks give evidence of the blastings of disease and the ravages of death. Two prominent members have passed to their reward during the year. One of these, John Robinson, was of the fathers. One year since he was placed on the supernumerated list, and soon exchanged earth for heaven. He died in the strong faith and joyful triumphs of our holy religion. Sylvester L. Congdon, who, at our last Conference was at his post, having just closed his eighth year in the Presiding Eldership, went to his last appointment in the strength of his manhood, and with a reasonable prospect of years of usefulness to the church and the world, was suddenly prostrated by disease, and triumphantly died at his post. W. W. Calvin, who was in the second year of his probation, a young man, earnest and faithful, has also passed away.

Our rule of transfer manifested both its attractive and repellent powers. Several brethren came to us from other Conferences. Among these is Dr. A. B. Hyde, of Mendville, who takes charge of the Literary Institute in Bath, N. Y. We lose by transfer Dr. J. W. Lindsay, who goes to New England, S. Van Benschoten to Newark, and E. D. Huntley to Wisconsin. Dr. J. E. Latimer takes leave of absence to spend a year in Europe.

The Sabbath was a glad day for Bath. The pulpits of several sister churches were occupied by members of the Conference, while the Methodist pulpit was transferred to the building at the Fair grounds. This contained a spacious room arranged to seat an audience of about three thousand persons. This was crowded in the morning, while the interested multitudes listened to Bishop Thomson's excellent sermon on "The Call and Duties of the Christian Ministry." In the afternoon the hall was again closely packed, while Dr. Mattison held the audience, as few besides the Doctor dare to do, for over an hour and a half, deeply interested in his discourse on "The Immortality of the Soul." I would add in this connection, that Dr. M. also during the Conference gave us a thrillingly interesting discourse on Roman Catholicism and its effects in this country, and concluded with a brief history of the Mary Ann Smith case. The address of Dr. J. E. Latimer, in behalf of the Conference Aid Society, and the annual sermon by Dr. F. G. Hibbard, were productions of a high order, and well appreciated. Though Dr. Hibbard is always with us, and often heard, yet I venture to assert that he never more deeply interested an audience than at this time, on the great theme of Salvation.

In addition to the above, we gather the following items elsewhere:

Eleven were returned supernumerary; thirty-two supernumerated; one located. Seven preachers were received on trial; three re-admitted; three ordained deacons, and three elders. The following are the principal statistical items:—Members, 24,232; increase, 374. Adult baptisms, 1,672; increase, 359. Infant baptisms, 213; increase, 3. Churches, 228. Value of churches, ———— increase, \$102,700. Parsonages, 120; increase, 5. Value of parsonages, \$184,754; increase \$42,304. The missionary collections show a falling off of \$1,595.70. The Sunday School returns also show a diminution of figures. The next session is to be held at Phelps, N. Y.

OUR BOOK TABLE.

The brightest book of the season, and which gives the Fall literature a most befitting opening is MODERN WOMEN, AND WHAT IS SAID OF THEM (Redfield, New York). It consists of the papers in *The Saturday Review*, which have been so generally quoted. They are written in a charming vein of quiet satire, and though without much depth of soil, are not without much brilliancy of color. Their lack of earth will prevent their abundance of fruit. The woman of to-day is treated to every sort of a photograph, the "loud" girl, "b'hoys" in dress, manners and conversation, who "envies the queens of the demi-monde far more than she abhors them," "Pushing Women," who surpass John Brown's soul in the gift of "marching on," "Feminine Affections," or the absurd brood of whimsies which afflict the sex only less than a more absurd brood do their husbands and brothers, "Women in Orders," or the government of the church by the sisterhood, a fact a good way beyond the modern attempt of the lay brotherhood to share in that government, "The Priesthood of Woman," in which he contemplates without fear the elevation of Priscilla to the Episcopate, "The Fading Flower," an admirable showing up of the unnecessary fleeting of womanly grace and beauty, and so on. Every topic is treated with point and power. The refrain of the book is healthy, though narrow. It is the old-fashioned idea, a good girl, modest and retiring as a maiden, who loves and obeys her "lord and master," that she accepts after suitable declensions, and who stays at home and minds her own business, ignorant of everything except her husband, house and minister. All that is not unwise, but it is not all. The world moves, and this idea of woman will pass away as completely as Turkish veils and Chinese shoes. They are the equal of man, equal in brain and heart, in love and duty, in opportunity and honor. It would have been the best satire to this satire, and a most admirable answer to all the essays, had the book been dedicated "to our most gracious Sovereign the Queen." A nation with a woman

at its head, to whom its ministers have to run clear across the continent to get their orders, as Lord Stanley just went to Switzerland, can hardly afford to let its gay clubbites fire sugar-plums at its women. Better eat the plums, and go about our real business. Read the book, and work for the uplifting and enlarging the sphere of woman. He justly ridicules the meaningless monotony of the idle woman, or of one doomed to the daily drudgery of the kitchen, the usual fate of Yankee wives. He properly charges the passion of love, great as it is, and high as he exalts it, as debasing if indulged solely for its own end. Woman should move in large spheres as well as man. "The most skeptical," he says, "of woman's censors cannot help feeling a suspicion that, after all, strong-minded women may be right. As one walks home in the cool night air, it seems impossible to believe that girls are to go on forever chattering the frivolous nonsense they do chatter, or living the absolutely frivolous lives they do live." Why should a sister sit idle at home when her brother is working hard and well for a livelihood? Why should she be making beds and dusting parlors and mending pianofortes all day, when she can go into court like Portia, or into business, and do her share easily and well? Why do none of our female clerks become partners in the houses they serve, as their brothers do? These questions must yet be answered, and this sharp treatment will hasten the rightful answer. Get the book, every woman, and take the draught. If bitter to the taste, 'twill be healthful to the system. Have a mission, Miss Gilbert, your biographer, Dr. Holland, to the contrary. Be a woman, be a man, if that means to your mind anything nobler than be a woman. Don't be ashamed to marry, nor to love your husband with all your heart; and yet, as he also loves his business and profession, so love that to which God calls you, in the household and out of it, in the Church and the State. Women followed Christ, and ministered unto him; mothers, even, who thus proved their worthiness to be mothers of apostles. Be faithful to your deepest convictions, despite the affronts and obstacles of the world, and God will be faithful to you.

LIFE OF NAPOLEON III., by John S. C. Abbott. Boston: B. B. Russell & Co. 1 vol., large octavo, pp. 687.

There has been no historical biography published in America for many years that has the advantages which this possesses. The subject is one of the foremost men of the times, and has never yet, to our surprise, had his life taken, though a few have attempted it with the pistol, none have with that more deadly revolver, the pen. Mr. Abbott has spent several years in its preparation, has visited France, and been closeted with the Emperor. His style is always vivid, and despite the tongue or pen of the critics he is as good a master of English, though not as bracing, as Parton, the most popular of our biographers.

Napoleon is a great man; not in its broadest sense, yet in a no narrow sense. A man who could believe in his destiny during years of poverty and obscurity, who could dare more than once, everything even to life itself to obtain the crown, who knew when his hour came and how to seize it, who could manage the ship of State on the most tumultuous and even fiery billows of home no less than foreign commotions for twenty years with shrewdness and tact unsurpassed, can be no small man, however brilliant may be Kingslake's caricature. He is without principle, but full of purpose, a purpose that prevented even his marriage till he ascended the throne, though his lack of principle did not prevent a most dishonorable course of life as a substitute for marriage. In this he was shrewder though wicked than his uncle, or father, the first Emperor; for he married in his obscurity the woman from whom his policy afterwards led him to divorce himself.

Mr. Abbott in this work follows the course he pursued in his life of the first Napoleon, and becomes the constant eulogist of his hero. Every step he takes is wise; every act virtuous. The *coup d'etat* he pronounces "the most brilliant and meritorious act of his life." He defends it in all its parts. He declares that only this and anarchy were before France, and that no other course was possible. The arrest of the members and their confinement is piquantly narrated. The dialogue of Thiers, Lamerciere, Changarnier, and others with the police is as accurately given as if Livy or Herodotus had composed the story. One idea possesses this democratic New England author—the divine right of Napoleon to do as he pleased, provided seven millions of men voted for him, or were reported to have voted for him, under the presence of the soldiers, as President for ten years, and afterwards as Emperor. Napoleon expressed to him his wonder that any one should call him a tyrant when he was only seeking the good of France in all he did. And Mr. Abbott agrees with the Emperor. The Mexican invasion is approved, and we are told that the United States cannot help that nation, and only injured it by her intervention. The only thing he has done that is not approved is his late support of the Papacy against Garibaldi, and nothing is said against that. Why is that omitted when the Exposition is inserted? He ought to have been praised for that crime also. This lack of independence, as it appears to most minds, is the worst drawback to the book. It gives Parton the skeptic much the advantage of Abbott the Christian. He even eulogizes the Empress for her Spanish zeal for the Papal Church. With these defects the work is very valuable. It has a large number of steel engravings, well executed, and should be read by every one who would know the history of one of the ablest monarchs that ever sat on any throne.

Publications Received since our Last.

Ladies' Repository: Every Saturday; Merry's Museum; The Sunday School Teacher; Hints on House Painting; The Radical; Little's Living Age; Our Boys and Girls; The Christian Examiner; The Unitarian Monthly Journal.

From B. B. Russell—Life of Napoleon III., Abbott.

From E. P. Dutton & Co.—First Principles of Popular Education; Randall, Harpers; The Opium Habit, Harpers; The Drovers House, Thomas, Harpers; History of the Civil War in America, Vol. II, Draper, Harpers.

From Nichols & Noyes—Appleton Library Edition of David Copperfield, &c.

From Lee & Shepard—Appleton's Dickens, Copperfield, &c.

From William H. Deeney—Easy Lessons on Reasoning, Whately; Introductory Lessons on Mind.

From Tickner & Fields—Plain Thoughts on the Art of Living, Gladden.

From Keith & Woods, St. Louis—Outlines of Scripture History.

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TWO LIVES.*

Rev. Messrs. Knapp and Conant had much in common. They were sturdy, hard-working, common sense, every day men, with but little of poetry or romance in their composition. Both believed in a very real world, of very real men and women, and in very real ways of dealing with these very real personages. Both had the religious nature strongly developed, giving to their otherwise superabounding materiality a spiritual vitality, a soul to their body, that controlled their natures, and fashioned their lives. Both gave themselves exclusively to religious teaching, and became somewhat marked in their denominations, and one of them very much known in all the land.

One point of difference existed constitutionally. Mr. Knapp was much the greater genius, had a certain measure of imagination in his exceedingly practical brain, in which he was superior to Mr. Conant. But they were so substantially alike that but for one vital difference their lives might have been nearly identical, faithful, successful pastors, fruitful to a thirty fold degree, if no more. That difference makes these two lives as diverse as it is possible for two religious men's careers to be.

Mr. Conant bows to "reason," as he calls it, departs from his father's faith, seeks the Harvard Theological School, gets a little culture, goes to Geneva, Ill., sets up a church, preaches ten years to a congregation not greatly enlarged, but greatly divided on the question of slavery. A curious comment on its claim to be, *par excellence*, the church of morals is this breaking up of its membership on the most immoral thing then prevalent in the world. Driven forth by persecution, as Mr. Collyer thinks, he goes to Rockford, has a sort of revival to begin with, gets worked out in a year or two, takes disheartened to the army as a chaplain, and dies in a hospital of overwork and exposure. No up-bulld churches, no diffused regenerative power, seen in the conversion of souls, no marked or real success, such as the least popular and successful of Methodist or other itinerants can show, none of these works follow him. He grows bitter against evangelism, especially when it meets him in the army, and demands of him the souls of his soldiers; he dies and makes no sign. Only Mr. Collyer's fine gift at expression embalms his memory. Thus does he presume to speak of the Gospel among his men, who were all in the face of death, were as he confesses, most of them very profane, and were soon many of them to die:

We have had in camp a Methodist or Baptist exhorter by the name of Moody, sent out by the Young Men's Christian Association of Chicago, who held evening prayer meetings in camp several evenings of last week. He was exceedingly active and earnest in his efforts to get up a revival, and evidently displeased with me for not endorsing his proceedings and aiding his enterprise. I told some of his friends that it was much like what it would be for a peddler of patent pills to come to camp and propose to look after the health of the regiment—to cure all distempers with his pills, and all flesh wounds and broken bones with Perry Davis' Pain Killer, telling the soldiers that the treatment they were receiving was unsafe, and expecting the regimental physician and surgeon to endorse him and aid his efforts. At his first introduction to me, he did not hesitate to intimate that what I was doing was of no account, and one of the most evident results of his efforts with those in sympathy with him was to produce in

them the same impression, and to lead them to utter it and to seek to give it currency. One of his zealous converts had the politeness to tell me if I had gone to work as Moody did, half the regiment might have been converted before this. Last evening one of them went to the colonel with a complaint of my inefficiency; but the colonel told him all the regiment were not Methodists, and they could hardly expect a chaplain for every sect, or one that would be equally pleasing to all. Very little satisfaction will they be likely to get for their complaints from him.

He complains afterward that his soldiers deserted him through the influence of Mr. Moody, but also begins to believe in future pains and penalties for such awful transgressors, though he thinks his wife will smile at such expressions from him.

One sturdy strength of spirit he exhibits in his army life: His commander, Gen. Rousseau, issues a permit to a slaveholder to search for his slave in the camp. Mr. Conant refuses to allow them to enter his tent. The camp he claims is one thing, his tent another. His curt, solid style is shown in his journal, which has many such items as these:

Worked on a sermon. Made benches for the school.
Worked on a sermon. Made a partition for a stable.
Read Bunsen. Mended a pump.
Read Bushnell. Drew out manure.
Wrote a sermon on Episcopacy. Built an ice house. [Was that and the sermon the same job?]
Read the Methodist Discipline. Helped my wife to wash. [A good day's work that.]

Such was the solid making up of Mr. Conant. One thing thou lackest. That made all a failure.

Of another sort is Jacob Knapp's. We remember the great revival winter when Mr. Knapp, Mr. Kirk and Mr. Maffit for months crowded their several houses every night. Twelve hundred were added to the churches of these three brothers in unity, and the most powerful religious feeling possessed this city that it has ever known. Very different were the gifts of these revivalists. Mr. Maffit, though the mouthpiece of what was considered the most turbulent sect, was far superior to either of the others in softness of tone and manner. They that live delicately and are in king's houses, seemed to be the class to which he belonged. Probably no pulpit orator was ever quite so bland as he. Channing was harsh to him, Beecher rough, Kirk stiff. He was soft to excess, one would say, except that he was master of his own softness, and nothing is excess to him that controls it. Mr. Maffit swept every chord with his pretty hand and pretty voice and pretty gesture, because he knew how to do it. Power slept in his prettiness, and the dandy became almost divine in the force and rush of sacred feeling and dramatic power.

Mr. Kirk was of a different type. To manly voice, rich, deep, mellow, and a manly port, tall and dignified and courteous, he joined a manly soul full of strength and tenderness. His words were crowded with devotion, pathos, simplicity. They fell like showers on the mown grass, every blade sprang up in greater greenness and succulence under the sacred drops.

Mr. Knapp, the Boanerges of the trio, was mightier than either in the fearful honesty that spoke through him. It was far truer of him than of Parker, of whom it was said "There was a background of God to each hard working feature," for God was in his soul and word in mighty power. His sermons were pungent and most potent. The funeral sermon of the first one who should die from that congregation, preached in Baldwin Place, was the most terrible sermon in its solemnity and effect we ever heard. When he imagined the lights extinguished, and a blazing handwriting the name of the doomed one on the wall above the gallery, the lights burned blue to the eyes of the audience and faded out before that imaginary glare. Four hundred persons that night came forward for prayers, filling all the body pews to the door. His sayings were reported in the papers, and a mob stirred up against him. Those sayings sounded sometimes almost profane as repeated alone and in blasphemous prints, but when spoken by him were not in the least outre or inapposite. Such as he was in that mighty winter in Boston, such was he in many other cities and villages through a series of years. This story of his life from year to year gives a good narration of his deeds but not words. He ought not to have written his own life. His rough, strong figures should be here inserted. They were the man—the man filled with the Holy Ghost. He did not, like Mr. Conant, agree "to forsake every sin as revealed to me by the light of reason," that being in Mr. Collyer's judgment the first dawning of the truth; in ours, the first black edge of the disastrous eclipse of error. Mr. Knapp was convicted and converted in the apostolic and divine manner. The story of his conversion is encouraging to all those prayer meetings that seem sometimes not especially productive. Thus he tells the tale:

In December, 1818, assisted by my father, I returned to Delaware County, N. Y., for the purpose of attending school. I was overjoyed to see my young companions again; and, after being urged somewhat, I consented to attend with them a New Year's ball, for which they were then busily making preparations. I yielded, however, to their importunities with reluctance, excusing myself on the ground of my long absence, and

resolving that this should be the last in which I would engage. Shortly before the time fixed upon, I learned that the Baptist Church had appointed a prayer meeting for the same night in the school-house across the way from the ball-room. This coincidence disturbed me very much. I thought of the language of Christ, "He that is not for me is against me." I repented of my engagement, but thought I could not go back. I prayed and wept in secret places and in the silent hours of the night. The Spirit seemed to say to me, "Here are two meetings; one in which to worship God, and for what is the other?" The answer was forced from my lips, "To serve the devil. It is against Christ." Then I exclaimed, with tears streaming down my cheeks, "Hast thou done so much for me, O thou blessed Jesus, and am I against thee? Am I scattering abroad?" And straightway I resolved that instead of attending the ball, I would go to the prayer meeting; that I would desert the devil, and serve him no longer. I found him to be a cruel master, and Jesus to be full of kindness and tender mercy.

God, in his infinite goodness, had impressed the minds of some other of my companions in a similar manner; and two or three of them who had designed to attend the ball, went with me to the meeting. While this band of praying disciples was engaged in songs and supplications, we could hear the music of the fiddle, and the company of dancers could at the same time catch the sound of voices in prayer and songs of praise. The exercises of the meeting discovered no unusual amount of religious interest; but my own feelings were deeply moved, and I covered my face in order to conceal them. With difficulty did I withhold an expression, and my heart almost burst within me. At length the meeting was brought to a close; and as the brethren rose up to depart, I opened my mouth, and gave vent to the burden of my heart. This done, the devil was vanquished. All fell on their knees, and I attempted to pray in public for the first time. Others followed me. From that moment a revival commenced, which resulted in the conversion of sixty young people, who were added to the church that winter. Of this number, nine were convicted on that same evening, while in the ball room, under the voice of prayer which they heard from across the street.

How little did that meeting as it quietly gathered and quietly proceeded, dream that then and there a soul was to be born into the kingdom of God who should be set under Christ for the fall and the rising again of many in Israel. Love your weekly prayer meeting. You know not what mighty work may be done in its most indifferent assembling. His sermons, of which a few are here given, have the plainness, solemnity, incident and earnestness, for which he was famous, though they need the warm soul of the speaker to make them live. The fruits of his work are defended against the cavils of his objectors, and the churches he occupied are proven to have been more steady and prosperous than those which shut their doors against him. As we read these two lives, we feel more and more that the man successfully in earnest, the man who brought souls to God, who put his money to profitable and divine usury, who actually did the work given him to do, was not the subject of Mr. Collyer's eulogy but the Baptist revivalist, Jacob Knapp.

He had his narrownesses of creed and custom. He could not let those converted under his ministry, if they joined other Christian churches, eat their Master's bread from his hands. He could not see, as every parent ought and will, any grace or beauty or scriptural authority in infant baptism. He was truly John, the Immerser, as his church or some of them chose to erroneously name the Baptist, stern, unyielding, narrow, but yet a John the Baptist also pointing and leading to One mightier who baptized with the Holy Ghost and with fire. He rests from his labors, though not yet dead in the Lord. His works will long and blessedly follow him. May every future Conant and Collyer go and do likewise.

ECUMENICAL COUNCIL.

The action of Pope Pius IX. in calling for the meeting of an Ecumenical Council is one of the most remarkable incidents of the greater politics of our time. That Council will assemble in December, 1869, by which time, it is possible, the condition of the political world will have become very different from what it is at present, sweeping changes taking place in these days with the rapidity as well as the force of the tornado. Before the time fixed for the meeting of the Council, the state of Europe may be such as largely to govern its action, —for such a body is just as likely to be moved by the action of peoples and of governments as a Congress or a Parliament. The Church of Rome ever has kept an intelligent eye on the course of worldly affairs, or it would never have been able to have so much to do with ordering and controlling the world's course. In convening the Council of 1869, the Pope has departed from the course taken in such cases, as he has not summoned representatives of the temporal authority to take part in it. The reason for this is explained by the *Univers*, the highest press organ of the Romish Church, and the explanation deserves particular attention, as it shows what is the standing of the old church at this time. The Pope's action, says the *Univers*, "implies that there are no longer Catholic crowns,—that is to say, that the order in which society has lived for the last thousand years no longer exists. What has been called the 'middle age' has come to an end. June 29th, 1868,—the date of the promulgation of the bull *Aeterni Patris*—is the date of its death, of its last sigh. Another era begins. The Church and State are separated in part, and both recognize it. Thus we can understand why the Pope has departed from the precedent of the Council of Trent, and has not summoned

*AUTOBIOGRAPHY OF ELDER JACOB KNAPP. New York: Sheldon & Co.

A MAN IN EARNEST. Life of A. H. Conant, by Robert Collyer. Boston: Horace B. Fuller, pp. 260.

the representatives of the temporal authority. What place could they hold, and what part could they play, in the programme of the government of mind and morals? What could they venture to do for the object of the Council, for the greater glory of God, for the integrity of faith, for the Christian education of youth,—in a word, for the eternal salvation of men?" These words are very striking, for they indicate the belief that a system that may be said to have been established in the days of Charlemagne has come to an end in the days of Napoleon III., who has operated on the ancient church with almost as much effect as any one of the earlier and greater of the Carolingian princes. Thus, at the close of ten centuries, passes away one of the greatest of the fruits of human policy,—and those centuries include all that is known as modern history, which the soundest critics say began with the height of the Carolingian era.

Though the Church of Rome claims to have existed for some nineteen centuries, it recognizes but nineteen Ecumenical or Universal Councils, so called from the Greek, and meaning that they were convoked from the inhabited world; and most of these Councils were held long ago. The first of them is that of Jerusalem, held more than eighteen centuries since. The first Council of Nice, convened by Constantine the Great, A. D., 325, is commonly counted the first; and the second Council of Nice met A. D., 787. There were four Councils of Constantinople, held, respectively, in the fourth, the sixth, the seventh, and the ninth centuries. The first Council of Ephesus assembled A. D., 434; the Council of Chalcedon, A. D., 451. Three Councils of Lateran were held at Rome in the twelfth century, and one in the thirteenth; and there were two Councils of Lyons in the thirteenth century. The Council of Vienne, (France) was held in 1311. The Council of Basel was held in 1431, and was a body of much note. The yet more famous Council of Constance assembled in 1414; and the most remarkable of them all, the Council of Trent, in 1545. The earlier and the later of these Councils were by far the more important bodies,—the former, because of the nearness of their times to the origin of Christianity; and the latter because they had much to do with those ideas and movements which stripped Rome of much of her power, and prepared the way for that comprehensive change which, according to the *Univers*, has wrought the complete divorce of Church from State. The intermediate Councils, though of some note in the church history, and also in political history, are not to be named with the earlier Councils; and they sink to insignificance in comparison with those of Constance, Basel and Trent. The Council of Constance was one of the most remarkable of all great assemblies. It met on the 16th of November, 1414, and broke up April 22, 1418. Besides the clergy of various ranks in the Council, there were ambassadors from many nations, including France, England, Sweden, Poland, three of the Spanish kingdoms, Cyprus, the Greek Empire, and others; and from the military-monastic orders. Many universities were represented in the Council. The Greek Patriarch sent a representative. Sigismund, Emperor of Germany, was a prominent actor in the proceedings of the Council. This Council put an end to the scandal caused by the existence of pretended Popes, and elected Cardinal Colonna to the headship of the Church, who took the name of Martin V. It is less honorably distinguished by its treatment of John Huss and Jerome of Prague, and of the remains of Wickliffe. Huss was put to death by its decision; in gross violation of the safe conduct granted him by the Emperor; and a similar fate befel Jerome. Wickliffe had long been dead, and the Council could not vent its malice on the living body of that truly great and good man; but it condemned his doctrines, sentenced his books to the fire, and ordered that his remains should be dug up and burnt to ashes, and the ashes cast into running water. This piece of impotent malice was carried out, and the sacred ashes were cast into a brook called the Swift, which gave occasion to one of the finest passages in that collection of noble thoughts in beautiful language, Thomas Fuller's *Church History*. "Thus this brook," says Fuller, "hath conveyed his ashes into Avon; Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wickliffe are the emblems of his doctrine, which now is dispersed all the world over." This has been verified by some nameless bard:

"The Avon to the Severn runs,
The Severn to the sea;
And Wickliffe's dust shall spread abroad,
Wide as the waters be."

The Council of Constance is regarded as having put an end to what has been called "the great schism of the West" which at one time seemed as if it had been destined to anticipate what is specifically and by eminence called the reformation. The church was then

able to call the civil power to its aid, however, and the great struggle was postponed for three generations, by which time printing had come in, the most memorable of all inventions, and almost the only invention—perhaps we should say the only one—that is not susceptible through human perversity, of being made as useful to oppressors as to the oppressed, to falsehood as to truth, to hell as to heaven.

The Council of Basel was not of so high rank as an historical body as the Council of Constance, but still it stands much above most of the early Councils. Its specific purposes were to improve church discipline, and to bring about a union of the Romish and Greek Churches,—purposes, it is hardly necessary to say, which came to nothing. It would have changed the course of history entirely could the reconciliation sought with the Greek church have been effected; for the Turks did not take Constantinople till more than twenty years after the Council of Basel met,—and had the churches been united, Western Europe would have sent such aid to the Greek Empire as would not only have prevented the fall of its capital, but probably have sufficed to drive the Turks back into Asia,—a course of events that could not have failed must marvelously to have altered the historical current of the last four hundred years.

Our article is too long to admit of our saying anything of the memorable Council of Trent, which concluded its labors more than three centuries since, and which was the last Ecumenical Council. We purpose making it the subject of a separate article.

THE WESLEYAN CHURCH AND ENGLISH STATE.

The Wesleyans have suddenly assumed a prominence in British affairs which none of its rival sects have attained. This is partly due to its peculiar position. It has never completely sundered its relations with the Church of England, or at least its kindly feelings towards it. The other churches are its bitter antagonists. They have been its consistent and persistent foes. They sprung into existence at the same time with it, and have as good claim on the score of age to its place, and honors, as it sets up for itself. One of them, the Independent, once ruled the realm, and has never forgotten Cromwell, Owen, Milton and the other Puritan masters of its church and schools and state.

The Wesleyans came like Eve from Adam out of the side of the Established Church, when it was also, like Adam, cast into a deep sleep. The church awakening recognizes its bride. She has always proved loyal, and at times too faithfully copied the character of the fallen Eve,—her desire has been to her husband, and he has ruled over her. But her loyalty, even to too much obedience and reverence, is bringing forth its reward. In this hour of the trial of the Establishment the eyes of churchmen are turned towards this ever faithful ally. The London papers for the first time give full reports of the doings of the Conference. *The Times* writes long leaders upon its transactions and upon its three most noticeable events; the address of its president, the letter of Rev. Thomas Jackson, and the letter of Dr. Pusey and the debate upon it.

The meaning of all this is, the National Church is getting into troubled seas, and is in danger of disruption. It looks anxiously to its long despised but ever devoted offspring for aid and comfort. Last year the President of the Conference, Rev. John Bedford, was invited to meet the Bishops in council on these matters, which invitation he respectfully declined; for their policy has ever been independent though reverent. This year the Rev. S. Romilly Hall, the new President, in his opening address,—which is itself an innovation on the previous custom, the president heretofore confining himself to a mere word of thanks,—took strong ground against the Romanizing and Rationalizing movements in the Established Church, and declared the old affection of the Wesleyans for it was coming to an end. We quote at large his very important words:

Let me say, the value and force of this example will very mainly depend upon our consistent maintenance of the position allotted to us by Divine Providence. The *via media* is clearly our divine designation. We have long held it. We still hold it. Not because it is a safe course and suits the timid, but because it is for us the right course, and suits our work. In this middle course, if we are found faithful, we shall find a better mode of giving effect to Methodism, and shall be preserved from many of those somewhat disturbing, if not ruinous, consequences into which contentious churches are often drawn or driven. The discussions of the past year will form upon the page of church history numerous illustrations of the wisdom of maintaining our proper position both with respect to the terms that describe our ecclesiasticism and the usages that are common amongst us.

For instance, we are not "priests"—[hear, hear]—in the strict and rigid use of that term by ecclesiastics. Neither are we an ordained and self-elected brotherhood. We do not lord it over God's heritage, nor do we choose to submit to lordship and bondage. [Hear, hear.] We have an authority which the Lord has given us for edification, for the exercise of which we are answerable to the head of the church. Again, we are not ambitious of high-sounding titles. [Hear, hear.] We are not concerned to engage in fancy forms and gorgeous ceremonies as some churches are; but we are not unmindful of the obligation and value of godly services and religious usages. If we voluntarily forego the use of scripture appellatives, such as

"Bishop," "Elder," etc., we yet lay claim to an effective New Testament Episcopacy; and if we swear not by Articles of religious belief carefully defined and rightly expressed, yet we do hold a standard of doctrinal teaching and preaching, the test of which has been given as it regards the scriptural character of this standard through lengthened years in abundant and marked triumphs of spiritual good. [Hear, hear, and applause.]

Now this is a middle way between two extremes, and we must keep to this middle course. By pursuing this course, I submit to my brethren, we are preserved from much that might agitate. Will you let me say it is only in this position we can view without embarrassment questions touching church disestablishments and endowments? We are not the allies, much less the partisans, of a State Church. Neither are we Dissenters, in the proper, strictly historic, and Anglican use of the polemic term. And it is only in the maintenance of this midway position we are able, we think, to maintain our independence. Church writers and church talkers may say they don't know what we are by name, or where we are to be found in place, but I hold that we have an intelligent and intelligible view of our own proper designation and our own proper place. And it is whilst we hold this midway position we are still prepared to regard, as our Minutes of Conference frequently affirm, with respect and with affection the State Church, so long as she remains faithful to her calling, whilst at the same time we are equally ready, equally unprejudiced, in casting off and letting go any church that proves false and recreant to her principles and her pledges. [Loud applause.]

But Ritualism is not the only subject of danger. There is Rationalism abroad. [Hear, hear.] There are men, I fear, of a guilty intellectualism, of a self-pleasing rationalism, who reject the authority and despise the simplicity of God's holy word; and there are in the other extreme men criminal in their ignorance who despise and neglect God's holy word. [Hear, hear.] We go not to the one extreme nor to the other, and I fearlessly declare our entire history shows the homage which we as a body have paid to the inspired and historic scripture; and the high value which we attach in our body to profound scholarship and to sanctified learning; whilst on the other hand we show no sympathy with, and give no God's-speed to, the ignorant men who frequently by their eccentricities and folly bring religion into contempt. [Hear, hear.]

Some persons may doubt our claim to the neutral position of a moderate party, on the ground of the opinions we hold respecting Popery. This matter is all the more marked, inasmuch as many churches who never agree with one another on other matters, do agree to speak softly and gently of Rome. Now, without any reference to the question touching the civil rights and privileges of our Roman Catholic fellow-subjects, I think we shall agree in saying that as a body we have never condoned the unacknowledged and unrepented sins of Popery. [Cheers.] We have never indicated the slightest disposition to show State favor to her unaltered and unalterable heresies. [Loud applause.] Statesmen may deem it expedient to tamper with the Papacy, and bewitched churches, boasting of a relationship to a wrinkled antique, may indicate their own defilement and decay, or by their mimicry of a hollow ceremonial, may too truly picture out their own sad fall and shame. Yet if I listen aright to the ringing voice of our own people they never uttered a clearer or a firmer demand to be held free from all complicity with Popery, and to be held harmless of all participation in the confusion, the sorrow, the curse, that will mark its certain and final doom. [Loud cheers.]

Not less to the same point is the letter of Rev. Mr. Jackson. For sixty years a member of the Conference, high in its honors and influence, he is at the pains to write a letter to the President, which is published and commented upon in all the secular journals. Here are its more important passages:

Methodism has now passed into a new state in relation to the Established Church of this country. Mr. Wesley, to the end of his life, declared his attachment to it, and recommended to his preachers and people to follow his example. We are now charged with a departure from his principles, and are called upon to become church people to preserve our consistency. The truth of this charge I absolutely deny. Mr. Wesley was a Protestant to the backbone, and regarded the Church of England as a Protestant Establishment. For years after his death the Conference acknowledged a friendly relation to it in that character, and called upon me some forty years ago to publish in the form of a pamphlet a speech which I addressed to them on that subject. To the principles laid down in that pamphlet I adhere at this day, but they do not apply to the existing state of things. The Church of England is not now what Mr. Wesley understood it to be, and what it has been regarded for the last three hundred years. Many of the clergy declare their abhorrence of the very name of Protestant; they revile the Protestant martyrs; they affect Popish forms of worship; they preach the doctrines of Popery; and declare their sympathy with the Church of Rome. At the same time, a large and powerful body of the clergy yield only a limited assent to the teaching of Holy Scripture, and deny some of the most important doctrines of the gospel. A church which offers no effectual resistance to these enormous evils can expect no sympathy from Wesleyan Methodism. On the contrary, against such errors Methodism is bound to raise the warning voice from one end of the kingdom to the other. While so many of the clergy are attempting to unsettle the mind of the people of England, by the novelties of Rome and of skepticism, it becomes us to put forth efforts more strenuous than ever to proclaim the truths of the Reformation, the pure truths of New Testament Christianity, every town, village, and hamlet in the kingdom. Never was truer, earnest Methodist preaching more needed than at this day.

I have been greatly cheered by the accounts I have read of the displays of loyal and Protestant feeling made in the Conference. "No peace with Rome." I trust will ever be our motto; nor will we, as John Wesley's sons in the gospel, ever consent that the power vested in the Crown of England shall be shared with an Italian priest.

Excuse the length of this letter; I did not intend to say so much when I began; and yet, if I were with you, I should perhaps say something more, especially on the subject of the amalgamation of Methodism and Churchmanship, of which some people of late have had day-dreams. But as the thing is legally, morally and religiously impossible, it is useless to argue the case.

This middle ground is beginning to tell. All parties see the strength of the position. Loyal to conservatism, to the throne, and the church in its profession, it is full of radical elements that are steadily pushing it into the open sea of opposition to both throne and church. It refuses to go with Dr. Pusey against throwing open the University to all students. Dr. Riggs declares the cry is a proof that the Romish party has reached a Romish end, and is in *extremis*. He declines to administer the Romish sacrament of extreme unction to the fleeing soul. Wm. Arthur, in reply to Dr. Pusey's fears as to Socinianism getting the mastery if the doors are thrown open, made a proud declaration, which

every Methodist and evangelist can affirm here as well as in England.

He could not wonder that Dr. Pusey was afraid to see the side which he took brought into unsupported conflict with Socialism and Atheism. He was not afraid to meet Socialism any day. He asked nothing better than that a fair field and no favor should be given to Methodism and Socialism, or to Methodism and anything else. It was a fact that there was not in their ministry, or among their members, a single individual who had been educated in the University of Oxford. Could it be a benefit that a body so widely spread as themselves, and numbering many influential and wealthy families, should be thus cut off from the first centre of education in England? It was not so in France. In the University of Paris there was nothing to prevent Mr. Cook (the representative of the French Conference) from holding any professor's chair.

Dr. Riggs looks forward to the time when Methodism "shall succeed to her own proper heritage in the universities. Oxford, which had been the home of Wesley, and the birthplace of Methodism, would become the home of Methodists again, and free from the influences which hitherto had done so much to change every Methodist or son of a Methodist who had gone there into an unfriend."

Thus stands the church of Wesley; growing in independence, in influence, in dominion. Its midway position makes it a centre around which sects and parties are gathering. The wisdom of its founder is becoming yet more exalted. Faithful to the word of God, to the Saviour of man, to the liberty of the conscience and the liberty of the individual will, loyal to the people and to the throne, only as it represents the people, it will grow in breadth and purpose and power, destroy false reason and false Rome, and aid mightily in subduing all that empire to Christ.

CONFESSED.

We showed how fitting was the epithet conferred on the Northern Christian Missionary by the Southern rebel press. "Carpet baggers" was the very name Christ might have called his disciples by when he sent them forth with a wallet. *The Baltimore Episcopal Methodist* acknowledges the correctness of our words, and preaches a very passionate sermon three columns long on that little text. It thinks Christ ordered his disciples not to take a wallet only, but also a sword. That command was obeyed by the soldiers in this holy war who preceded the missionaries, though the present state of affairs at the South shows that its suggestions are not yet out of place. Our wallets wear the sword, or its modern substitute, the revolver, as their forerunners of Palestine did. It thinks, too, that Christ now orders his wallets to take the sword of the Spirit, which they are also doing; that Spirit which now as in the days of the first wallets makes his enemies rage upon his servants and seek their destruction. It convinces these transgressors of sin, of righteousness, and of judgment to come, and not a great way off, even at their door. We are happy to see this confession. The late New England trip of its editor through what he called "a succession of Paradises" has wrought some conviction in his soul. True, his words are hardly "a succession of Paradises," as when he calls these Northern Christian brethren wielding the sword of the Spirit, to renew the South in righteousness, "vampires and lesser vermin who came upon the South like buzzards, with only claw and beak, and remain like buzzards only as long as the prey is lifeless." Such adjectives too as "hallooing" show that it has not altogether outgrown its early tongue. This is a fine specimen of its chaste style:

A nauseous, ill-favored, ill-omened accompaniment of desolation, and suggestion of death, the presence of these creatures is a ceaseless disgust in the soul of the South, and forever the term *carpet-bagger* will transmit to posterity the history of unmanly oppression and coarse insult offered to a noble people by the meanest oppressors who ever in the Providence of God were made to display their true character, by a predominance due only to the force of a brute and used only with the malignity and sliminess of a serpent.

What exquisite taste and sweetness! But as some sinners who profess conversion it is said continue to swear, fancying their oaths are religious interjections, so these vulgarities it doubtless considers very handsome expressions of the commendation it feels for these Christian wallets. One word slightly troubles us. When it says these men and women of God, his beloved and honored sons and daughters are a "suggestion of death" to those whom they are toiling to save, does it intend to commend the horrid Ku Klux and their diabolical work? The apostles and prophets and martyrs when they went forth with their carpet-bags to preach Christ crucified, were a suggestion of death to a murderous world, though no *Jerusalem Methodist* then existed to approve this persecution of its own brethren? To-day their brethren are a like "suggestion" to these murderers. We trust this very swearingly religious journal will not encourage its Southern readers to carry out this "suggestion" of the devil upon these missionaries of Christ. As it confesses their authentic name, so may it their more authentic mission, and become not only a confessor but a believer of the truth they so perilously but gloriously carry to that generation of vipers. We are a little afraid that this conversion of the "Wickedest Paper in the South," as one of its own ministers has called it, is not genuine. Like that of the "Wickedest Man in New York," it has a doubtful look. We shall hope for the best in both cases. But as the latter must show forth his change of heart by abandoning his business, profanity and abuse of good Christians, so must the "Wickedest Paper," if it be really converted, stop its abuse of Christians and its business of pandering to the pride and hate and cruelty of the Southern white against his loyal brothers north and south, black and white, and become like John Allen the servant, associate and defender of those it has so long and wrongfully opposed. We wait patiently and prayerfully for these essential signs of the great change.

MR. PUNSHON'S LECTURE will be on "Daniel in Babylon." Tickets at \$1.50. For sale at J. P. Magee's. Apply quick, or you'll lose the best seats, or perhaps any chance to hear this greatest of platformists.

THE Annual State Sunday School Convention will be held at the First Congregational Church in Woburn, Mass., Tuesday and Wednesday, Sept. 29th and 30th. Preparatory prayer meeting Monday evening previous.

NOTES.

The Black Valley Railroad is repainted, giving more variety, though, as it ought not, less of horror. The driving wheel of its engine has P. L. L. appropriately printed on it. The pleasant tone of Temperance is inserted, contrasted with the lake of fire into which the drunkard's cars are tumbling. This pictorial sermon will do great good. It should be in every school-room and bar-room. The License Commissioners should have it engraved on the top of the permit they issue. It gives inside views of the passenger, or appearance of the stomach in different stages of its alcoholization. Rev. Mr. Hanks, 13 Cornhill preaches this sermon. Its cost is trifling. Write here for it.

"I am a boy," and "I am sick," writes one from New Hampshire, who objects to our recommendation of Mr. Pendleton for President of Haytl. We should judge he was both. When he gets to be well and a man he will repent of any approval he felt for the man who did all he could to ruin the arms and the currency of his country, and that in the interest of that horrid system of slavery. Be a good boy, son, patriotic and Christian, and preserve your State from treason to God and man.

The President of the British Wesleyan Conference is thus described in *The Methodist Recorder*, (London):

Short in stature, but firmly set; a little inclined to corpulence, though not at all a fleshy man; his head is massive, and his hair, blacker than that of most men at his age, is thin, thrown back, and hangs rather long behind, as though utterly disdainful of modern fashions: his features are not very regular, but mobile and instinct with intelligence; and the eye small, is keen and black, and now and again flashes, when, in debate or preaching, he has seized the right word, and with it strikes like King Richard with his mace. On his features, and in his whole deportment, there is as he speaks a wonderful look of self-command—exactly the look of a man who watches and weighs every word before he lets it rise to the lip, and then criticises it, that it may be withdrawn for a better, should it not express the exact shade of meaning required. And behind all this, giving character to all this, is a conscience almost over-scrupulous, and an honor which would resent as a deadly insult and sin the faintest attempt at trickery.

The Watchman and Reflector thus describes a new light that shone on the Baptist Missionary meeting.

The most eloquent speech made in the Missionary Union was delivered on Thursday, by a colored preacher from Liberia. He is a genuine African, and as unpromising in look as can be conceived. He sets the rules of phrenology, and almost all other sciences that pretend to judge of character, at defiance. He is tall, slim, and quite lame. But he is as eloquent as Cyprian, and swayed the meeting as the trees are swayed by the wind. So far he has borne off the palm.

Why should not this brilliant preacher be called to one of our city churches? There is only one possible objection. If he were white, a hundred churches would be at his feet. Dr. Stowe's church cannot show more truly its repentance for once forbidding in its deeds a colored man to own a pew in its church than by giving this eminent minister a call. He would fill any church that should invite him, and give the wicked spirit of caste a staggering blow. Who will be first in this divine warfare?

The British Wesleyans follow our wake. They adopted loyal resolutions, which they ordered sent to the Queen, and concluded the adoption by all rising to their feet and singing, "God Save the Queen." One American visitor it is said kept his seat. Perhaps it was a plucky English Republican. Our General Conference was condemned by some prudish souls for expressing its approval in applause. The British Conference keeps step with ours. A brother tried to resolve it down, but could get no second.

PERSONAL.

Dr. Riggs, of the Wesleyan Conference, was nominated by Dr. McCosh as his successor in the College at Belfast. He prefers the Principalship of the Wesleyan Westminster Normal Training School in London.

Dr. Eddy has left Baltimore. We thought he and they would not long live together in unity. Would that they had, for their sake. He is to work for the Church Extension Society till Spring, when Brooklyn will probably take him to that earthly paradise of Methodist ministers more fortunate than William Morris's itinerants who never found theirs.

Rev. F. A. Crafts, of the Providence Conference, is residing at Middletown, Conn., having three sons in the Wesleyan University. He is filling the pulpit of the M. E. Church in Somers, Ct., made vacant by the recent removal of Rev. Mr. House to Norwich, Ct.

Dr. Abel Stevens has arrived in New York from his European tour, with his health much improved.

Rev. A. P. Aiken died lately at Palmer, Mass. He was formerly a member of the Providence Conference. His sickness was typhoid fever. His end was peace.

Rev. C. E. Reed, the author of the excellent sermon we published last week, was the chaplain who prayed in the Senate against the rum movement, and was resolved against by the (very) honorable Mr. Allen, of Boston, for putting politics in prayers.

DU CHAILLU, the famous African explorer, the discoverer of the gorilla—whose books of travel are as interesting as any romance—is prepared to lecture this winter in New England. His friend, Mr. James Redpath, of Boston, has agreed to make the arrangements with lyceums for him. Du Chailly illustrates his lectures by upwards of two hundred diagrams and pictures. He is one of the best speakers, so far as interesting an audience is a test of success, whose name is familiar to the public. We cordially recommend him to the lyceums of New England.

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

The Camp meeting for Danville District, Vermont Conference, began Wednesday, Sept. 2, and closed on the 9th. Lyndon grove, in which the meeting was held, is a most charming spot, and the attendance was large throughout. On Sunday there were between 7000 and 8000 persons on the grounds, who were addressed by Revs. Prof. C. Harrington, of Middletown, C. W. Cushing and E. D. Winslow, of the New England Conference, and others. We may mention that the fine preachers' house and stand and boarding-house, were prepared and presented by the Railroad to the Association.

CENTRAL CITY, COLORADO.—The Quarterly Meeting exercises of the M. E. Church in this city were largely attended on Sunday. In the evening it was impossible for those who desired to hear Rev. Mr. Vincent, to gain admission, and many went away. No congregation is in greater need of a place of worship, and we hope there may be no delay in completing the church edifice.—*Central City Register*.

OUR LITERARY INSTITUTIONS.—At Wilbraham, Rev. J. S. Whedon, of the N. Y. East Conference, son of Dr. D. D. Whedon, takes the department of languages. Professor W. H. H. Phillips, late of the University at Berlin, Germany, takes the department of mathematics. Mr. Joseph Hastings, of Boston, will have charge of musical instruction; and Miss H. D. Morrill will be at the head of the department of English literature, and will assist the classes in Latin. It is gratifying to learn that the prospects of old Wilbraham were never more promising than at present.

OLD JOHN STREET CHURCH, New York, is undergoing extensive repairs. The last Sunday in October next will be its one hundredth anniversary. The officers of the church are making arrangements for special services to be held during the day. Tablets in memory of Philip Embury, the first pastor, of Barbara Heck, his helper in the work, and of Francis Asbury, the first bishop who occupied the pulpit of this church, are now in preparation, and will be unveiled at the anniversary.

ROME, N. Y.—The corner-stone of a new M. E. Church was laid in Rome, N. Y., on the 4th inst., by Bishop Thomson.

Dr. T. M. Eddy reports glorious camp meetings in Maryland, and a cheering revival influence.

UNITED METHODIST FREE CHURCHES.—The annual assembly of this body met recently at Louth. The circuit of which this town is the head, has 1,747 members, with four itinerant and upwards of 60 lay preachers. There are about 160 delegates, the lay members exceeding the ministers by three or four.

THE CINCINNATI CONFERENCE held its seventeenth session at Hamilton, Ohio, August 26, to September 1, Bishop Clark presiding. Five preachers were received on trial, two re-admitted, six admitted into full connection, four ordained elders, eleven supernumeraries, twenty-one superannuated. With the exception of the Sunday School department and church property, in other items there is a decrease. Next session at Hillsborough.

THE DETROIT CONFERENCE held its session at Ann Arbor, Mich., August 26—31, Bishop Ames presiding. Five members had died during the year, supernumeraries five, superannuated twelve. Eight preachers were received on trial, two elders re-admitted, four elders admitted, one from Methodist Protestant Church, one from Wesleyan Methodist Church, and one from Canada; ten were admitted into full connection, four ordained. Next session at Detroit.

THE DES MOINES Conference convened in Council Bluffs, Iowa, on the 20th ult., Bishop Simpson presiding. There was a marked increase in all the statistical departments.

SOUTH BERWICK, ME., Rev. O. W. Scott writes: "On the 30th ult., our church witnessed a precious baptismal service, Bro. Bartlette, of Saccarappa, officiating. Eleven young gentlemen and ladies, (five of the former and six of the latter) received baptism by immersion; all (with two exceptions) having been converted during these warm summer months. We find Jesus as 'mighty to save' in the summer as in the winter. Others await baptismal reception into our membership, who have been listening the praises of Jesus but a few weeks."

THE CAMP MEETING AS A MEANS OF GRACE.—A correspondent writes: Having observed the criticisms of *The Congregationalist* on camp meetings, I thought I would like to just call his attention to the testimony of one of the principal laymen of his own church, the Hon. Amasa Walker, formerly Secretary of State. Mr. Walker being at the Vineyard Camp Meeting this year, spoke in the love feast substantially as follows: that he believed in, and enjoyed the same heart religion, of which there had been some two hundred and thirty testimonies; and as allusion had been made to the giving up of the camp meeting, he believed that the camp meeting as a means of grace had done much to make the Methodist Church the great church of the nation; and he believed also, that his own denomination would be obliged to adopt them if they expected to keep their own people and reach others. By all means, he urged that the camp meeting be retained if we desired to reach the people and save the world.

Mother's Meeting at Ashbury Grove Camp Meeting.

A large meeting of mothers convened in the Meridian Street Tent, Wednesday, at 1 o'clock, P. M., Mrs. E. P. Porter, presiding. The meeting was opened by singing, reading selections of scripture and prayer. Mrs. Porter briefly stated the object of the meeting, viz:—to awaken an interest in the associated effort of mothers in the conversion and spiritual growth of their children, and to secure pledges to this effect.

Mrs. Albert Bowker, Vice President of the Union Maternal Association, then addressed the meeting. Subject: The Maternal Association, its origin and progress, her personal experience during the twenty-six years of her connection with it, and its general results. She had been informed by a foreign

missionary recently, seventy-five mothers had met to pray for their children. Would they not rise in judgment against us? We cannot in our brief space do justice to the speakers. Many intent listeners gathered around. It was a time of deep and thrilling interest within and without. At the ringing of the bell the meeting informally adjourned to Thursday, at 1 o'clock, P. M., at which time the exercises were resumed. The constitution was read, impressive remarks were made, and fervent prayer offered. By a vote of the meeting resolutions were presented by Mrs. Dr. Thayer, to be sent with greeting to our sisters at the Martha's Vineyard Camp Meeting.

Mrs. Pliny Wood chosen delegate, also Mrs. Stratton, to the Epping Camp Meeting.

It was then voted, a copy of these resolutions be sent to ZION'S HERALD for publication:

Whereas, We have been deeply interested and greatly benefited by the presentations made to us of the eminent and wide-spread usefulness of the "Mother's Concert of Prayer," therefore

1. Resolved, That we earnestly recommend to Christian mothers the establishment of this "Concert of Prayer" to be held on the first Wednesday of every month, at 3 o'clock, P. M., at such place as may be found most convenient.

2. That we regard the meeting as calculated to stimulate and aid mothers in the discharge of their home duties, especially training children for usefulness here, and happiness and glory hereafter.

3. That it would give us the greatest joy to see this Concert observed throughout our own denomination, and indeed throughout every department of Christ's church; as we recognize prayer as the greatest Christian power, and pious families as the source of the mightiest influences, for good to the church, the nation and the world.

4. That we invoke upon all meetings held in the interest of this cause, God's rich and abundant blessing.

Mrs. Dr. Butler, Mrs. Dr. Thayer, Mrs. Pliny Wood, Mrs. E. F. Porter, were appointed a committee to make arrangements for a Mother's Meeting at the next Camp Meeting at Hamilton.

Pledges were then called for, to which fourteen churches responded.

J. P. WARREN,

Sec'y of the Meridian Street Maternal Association.

New London District Camp Meeting.

The Secretary, Rev. Robert Clark, writes: The grove at Willimantic in which this meeting has now been held nine times in so many successive years, is similar to that at Sterling—one of the pleasantest chestnut groves of which I know. It is within less than half a mile of "Camp Station," on both the N. L. N. and P. H. and F. R. R.'s, and in a year or two the B. H. and E. and Air Line R. R.'s will probably be completed, so that the camp will soon be accessible in direct lines by rail from almost every quarter of the district. The weather at the opening of the meeting and during most of the week was as favorable as could be desired—neither too hot nor cold, too wet nor dry. A larger number than usual came on Monday. There were over one hundred and twenty tents and cottages, between forty and fifty of which were society tents. The key-note of the meeting was struck Monday evening by Bro. J. D. Butler, as he preached from Acts ii. 41. Following the sermon hundreds bowed within and around the altar seeking for the power of the Holy Ghost to rest upon them. Preaching at the stand was as follows:

Tuesday, A. M., T. W. Lewis, P. E. of Charleston District, South Carolina, Job xii. 25; "By reason of breakings they purify themselves." P. M., J. W. Willett, Matt. xxv. 34. Evening, E. F. Clark, Matt. vi. 26.

Wednesday, A. M., E. P. Haynes, 2 Peter, iii. 11. P. M., Chas. G. Mallory, of New York East Conference, John iii. 3. Evening, Wm. T. Worth, 2 Kings, v. 13.

Thursday, A. M., I. G. Bidwell, Rev. x. 5, 6. P. M., V. A. Cooper, Eccl. xii. 13. Evening, Wm. H. Stetson, Isa. xxxiii. 14.

Friday, P. M., Geo. W. Brewster, 1 John, ii. 12. Preaching in the tents Friday A. M. and evening, by Bros. W. McKendree Bray, Robert Parsons, Geo. H. Morse, S. R. Bailey, H. W. Conant, Robert Clark, and I believe N. G. Lippett and Aug. W. Kingsley, and some others. The preaching was mostly practical and well-timed. After the preaching of one brother in one of the tents eight persons were converted.

The love feasts Friday morning in the tents were refreshing seasons. Young converts mingled their testimonies with those who had been sixty-three and sixty-eight years in the service of God. It may safely be estimated that one hundred souls were converted. But the great burden of the meeting seemed to be for a suitable preparation to go forth and labor in the vineyard of the Lord. We may confidently anticipate glorious revivals on New London District the coming fall and winter.

Great improvements have been made in seats, boarding-house, grounds, &c., &c. during the past two years, at an expense of between six and seven thousand dollars. One man who under God owes his salvation to this camp meeting, proposes to pay one tenth of the indebtedness of the Association, amounting to about \$5000. Are there not others who will imitate his example, and send their contributions to Mr. A. E. Cobb, Norwich, Ct.? All persons desiring information in regard to tents, tent-lots, or anything else pertaining to this camp meeting, should address Mr. J. S. Clapp, South Windsor, Ct.

Round Lake Camp.

Rev. Dr. Wentworth furnishes the following:

Tourists to Saratoga and Lake George have their attention attracted to a pretty little sheet of water at the right of the track, half way between Mechanicville and Ballston, twelve miles this side of the great national watering place. The bit of woods adjacent has been purchased by an association for a Troy Conference Camp Ground. Forty acres of wood land and pasture have been surrounded by a picketed paling. Wide gates on the opposite side of the ground admit teams to an open area, capable of accommodating them by the thousand. Shady avenues lead to the heart of the grove. Here are the snowy tents of the encampment, row outside of row, on appropriately named streets and avenues, after the most approved modern style of laying out camp grounds. The preachers' stand is a beauty, four square, with a roof sustained by slender columns, and surmounted with a belfry, and its sweet-toned bell. A neighboring hill abounds in cool springs, log pipes in abundance, which is distributed to pent-

stocks on all sides of the camp. A basin and fountain with a beautiful jet and bush of silver spray delights all beholders. Around the edge of it are eight penstocks, each pouring forth two streams into the basin, and to each is chained two cups, sixteen in all, which are in constant requisition. I never saw a ground so well watered. The Sing-Singers "tote" all their water up a tremendous hill, and have never had the Yankee enterprise or the Yankee ingenuity to force the water up to a level with the encampment, by steam, animal power, or atmospheric pressure, but get all their water in the most primitive style, like Southrons or orientals, who know nothing of hydrants, and regard it as one of the chief ends of man to drudge with water buckets between the spring and kitchen.

The grounds were formally dedicated last Wednesday, in a notable sermon by Rev. J. T. Peck, one of the great efforts of his life, on the "Names of God," and Dr. J. P. Newman, with one of his masterly pulpit orations in the afternoon. Sunday was of course a "great day;" great in the observance, and as great in the violation of the longest command of the Decalogue. The usual "ten thousand people" were present. It is a proverb that "figures will not lie." It is my conviction, that in the hands of imagination, nothing lies like figures, and that written history and every day spent are full of hazardous estimates, and that these estimates are always over-estimates, from the traditional "million" that Xerxes marched into Greece, down to the traditional "twenty and thirty thousand" reached by the stentorian lungs of the Wesleys and Whitefield. In all these guess-estimates, the additional cypher slips on mighty easily, and as easily counts tens to hundreds, and hundreds to thousands. But we have a mode of estimating the numbers that visited the grounds on Sunday. The cars did not run, but an entrance fee was charged for teams: nearly or quite two hundred had season tickets. The cash receipts showed that one thousand and forty vehicles entered the grounds for Sunday service. These could not have brought less than five thousand souls within the enclosure, to be added to the tent population, the pedestrians of the neighborhood, and the occupants of some series of teams that, rather than pay "two shillings" to enter the "sanctuary," hatched to the fences outside. The fifty well-spread hospital couches or berths of the preachers' loft were all bespoken, showing the presence of half a hundred divines, who found ample accommodations on the broad and deep preaching stand at the hours of public service. It is early yet to sum up the spiritual results of the meeting, and these you will doubtless learn by another pen. In conclusion, I may say, that by the herculean personal efforts of the well-known Joseph Hillman, esq., of Troy, this enterprise has thus far been made a great success. Natural advantages and artificial arrangements have been happily combined in the creation of a ground that will rival Sing Sing or the Vineyard. Only twelve miles from Saratoga, with the Springs accessible by three trains a day, it will not be surprising if scores of Christian families should prefer the woods and quiet fare, quiet evenings and quiet Sabbaths, with the privilege of the near waters, to the show and glitter and noise and frivolity of evenings and Sundays at the monster hotels. The Association has reached one point for which I have been arguing for years, namely, to picket the grounds and ticket admission. The result was such order as I never saw at a camp before. One other result needs to be reached, and I hope will be fully attained next year and ever after. It is this, namely, to advertise the world that there will be no services for the outside public on Sunday. That on that day the gates will be closed to all who are not on the ground Saturday night to remain till Monday morning. In this way, and this only, can our camps save themselves from being drummed out by idle crowds of pleasure-seekers, and our camp meetings escape the reproach of ministering to the great tendency of the age to make the Christian Sabbath a day of holiday excursion and enjoyment.

Providence Items.

With the close of the camp meeting and vacation season our churches are getting back into their old habits of service and work. Whether this vacation-theory and practice is a bane or a blessing, is a question which admits of negative and positive arguments. It is to be feared, however, that after weeks or months of unsettled life and desultory activity, the majority never again take up their church life with the same conscientiousness and punctuality as before. "Rusticating," "laying off," "taking things easy" for two or three months, breaks the spell of uniform attendance at Sabbath School, public worship, and the social means of grace; and unless one has extraordinary moral firmness and fervor it will be far easier to stay at home thereafter if it is hot, or cold, or cloudy. If we have a headache, or do not like the preacher, summer vacations constitute one of the most prolific sources of weakness and backsliding in the church at the present day. Thousands stumble through them into backsliding each year. Happy is he that retains his piety unseathed!

It is expected that Rev. H. W. Conant, of Millville, Mass., will succeed Rev. S. Reed as Agent of the Rhode Island Temperance Society. This arrangement we conceive to be harmony with "the eternal fitness of things." Mr. C. is one of the most zealous, conscientious and teetotal temperance men in our Conference, and will make a thorough and effective agent. It is to be hoped that the policy of filling such agencies with "incapables" is forever ended.

The repairs upon the Providence Conference Seminary, at East Greenwich, have been pushed forward so as to admit of the occupancy of the rooms by students. Things are now in modern, wholesome and beautiful order. Professor Edwards reports the largest attendance for the corresponding time that has been known for several years. The repairs will be completed as soon as possible. Thus prosperity attends liberality. To succeed we must venture. Now let the church patronize her own Seminary, and it will be an honor and a fountain of health in the land.

The brethren of the Asbury Church have their chapel under way, and expect to occupy it within six weeks. Last Sabbath, having no other convenient place, they went back to apostolic usage, and met in an "upper chamber." It was good to be there.

Narragansett Park labors still in its high mission of Christianizing "The Turf." In the Monday morning's Herald, a few weeks ago, the following item appeared: I give the facts and figures, not the words: "Yesterday, Sunday, a crowd of 4 or 500 people gathered in Narragansett Park to witness the exercising of the horses, etc., several impromptu brushes were had, much to the delight of the spectators," etc. From this it seems that during the races, the gates are open upon the Sabbath. Crowds of people gather there. Impromptu races are allowed, and such is the condition of affairs that reporters happen that way in search of items. Will Paris ever repeat itself in Providence, and horse races and reviews turn the Sabbath into a gala day?

The Narragansett Park may be owned and managed by high-minded citizens, but they are certainly are mistaken and misguided in this enterprise, and they are inflicting untold injury on the morals and well-being of our young people and society. Whether they know it or care for it, still it is a fact that their course is a grief and a scandal to the Christian churches and Christian people of Providence.

The Ecclesiastical Court, in the case of Rev. J. P. Hubbard, met Wednesday, 9th. Hon. B. F. Thurston appeared as counsel for Mr. Hubbard, and Messrs. C. S. Bradley, J. H. Stiness, and H. Rogers for the Committee. Mr. Hubbard selected three of the five members of the Court to hear the case, Revs. Duane, Wheeler and White. After the organization of the Court, Mr. Stiness, for the Committee, submitted a proposition to Mr. Hubbard to the effect: "That if the respondent shall on or before the 15th inst., give to the Bishop satisfactory assurance that the offense for which he is presented in this case shall not be repeated, the said Committee was authorized to discontinue all further proceedings." This offer, they said, was to avoid the disagreeable trial, prevent discord in the church, and show that their object was not to punish Mr. H., but to guard the church against future troubles. Mr. Thurston for Mr. H. refused to plead "Guilty," by accepting this proposition, and Mr. Hubbard plead "Not Guilty" to the long presentment of charges and specifications.

By this time the preliminaries of the trial having been settled, the dignity of the proceedings demanded an adjournment, and after the usual amount of skirmishing the Court adjourned to September 22d inst., 10 A. M. In the meanwhile the presentors and the respondent are to try to agree upon a statement of the facts in the case, which mutually accepted statement, shall obviate the necessity of witnesses and pettifoggery, and reduce the whole matter to a question of *canons and laws*. This last idea is sensible, and we hope it may be realized. There is a ludicrous or mournful aspect of the case in the frequent and discriminating repetition of the names of the "Rev. J. P. Hubbard" and "One Frederick Dennison," otherwise, "The said Dennison." When will the Episcopalian denomination unlearn their useless and groundless theories of priestly prerogative and superiority over other ministers? When will they learn the courtesy of saying "Rev. Frederick Dennison," and not "One Frederick Dennison," which means "one frederick dennison?"

Hatfield Camp Meeting.

Five years ago, for the purpose of securing a location somewhat more central to the district, the old Wilbraham camp ground was abandoned, and the site of this was adopted for the rallying point of the Methodists in Connecticut River Valley. The results already realized attest the wisdom of the movement, for each one of the half decade of years in which the meeting has been held here has proved better than its predecessor. The reason is discerned in the fact that the company rendezvousing here is pre-eminently a working company, resorting here for the single purpose of promoting the success of the cause of Christ.

Six new tents have been erected this year, representing societies not previously identified with the meeting, and about eighty tents, large and small, comprise the entire array of temporary homes now established; and quite a pressure has been felt by the committee in providing for the location of new tents.

The meeting was favored this year with most excellent weather till the very last day, when it rained continuously, and with great severity from a very early hour on Friday morning till Saturday morning.

Of the *animus* of this meeting, we will say that it could not, as we can see, have been improved, from first to last. "Waiting on the Lord" was a theme most fitting for the opening sermon, and was admirably presented; its successor, summoning the "multitudes, multitudes in the valley of decision" to ponder well that great and solemn duty, held a large audience in continued and rapt attention; the excellent photographic presentation of the angels bending in intensest interest over a world of human beings, appropriately supplemented this; the office of the law in developing to us our need of Christ, and Rev. Doctor Seelye's emphatically Arminian way of inviting *all* to come to Him now, and the glorious exhibition of the results depending on our choice of God's service, most appropriately filled up the third day's course of sermons. The sunny type of Christian life drew all hearts towards religion the next morning, followed by the duty and privilege of being "baptized for the dead" in the afternoon. This last day of public service at the stand was closed with Dr. Butler's forcible appeal to all, on "Doing with their might what their hands find to do." The half score of sermons that followed in the tents the next day were attended with good results, some four of them being delivered simultaneously.

Of the tenor of the preaching and exhortation to which we listened, we may say that we never listened to a series following one another so completely on a single line, and that the timely one of Christian activity, as during this meeting. The various relations of justification and sanctification to the Christian faith, without being ignored or made obtrusive, were so harmoniously blended in all of them, as to make these sermons eminently sermons for the times, and in perfect keeping with this practical age. We shall be greatly disappointed if this meeting is not followed with great results—it will not be the fault of those who led the services, public and private, if it is not so.

The Christian World.

MISSION FIELD.

EDUCATION OF WOMEN IN INDIA.—The following extract is from one of Carleton's letters to the *Boston Journal*. Though somewhat lengthy, you will read it and then read it again. What a sad description of female degradation. The Gospel only can elevate and save the women there as here:

To comprehend the condition of the highest classes of Hindoo women, look for a moment at native society—to the Baboos or wealthy princes and merchants—men worth anywhere from \$100,000 to \$1,000,000. The Baboos themselves are educated. They speak English as well as Bengali and Hindustani. You will find all the new books published in England in their houses. Open the daily papers of Calcutta and you will read that Baboo Jodoomath Ghose is to give a lecture on the Wants of India, or that Baboo Dooga Chuen Law offers to give \$25,000 to the Hooghly College to establish scholarships, the nominations to remain in the hands of himself and his descendants. The Baboos are exceedingly anxious to have their sons educated—not in Bengali alone, but in English, and all of the high class Hindoos speak the English language.

A lady who was in one of the Baboos' houses to-day, said that she noticed among other volumes on a bookshelf such works as Beeton's Universal Knowledge, Euclid, Algebra, Blackstone, Selections of British Poets, Cowper's Poems, Webster's Unabridged Dictionary, Irving's Works, Pickwick; and many others, besides newspapers and magazines.

To comprehend domestic life among the Hindoos, let us take a look at one of their homes. The family is patriarchal. The father is the head; his sons bring their wives home, one after another, the women having apartments by themselves. The Hindoo word for woman's apartment is *zenana*. The women of the household mingle freely together, but John never sees the wife of his brother Joseph. Six or eight families and three and four generations are sometimes seen under one roof, and when the house becomes thus populous the head of the household has quite as much as he can attend to in settling family troubles. Think of the life of these women. They are wholly ignorant; they know not a letter of their language. Why should a woman learn to read? What good would come of it? They cannot go upon the street. If they go to visit a neighbor, it must be in a close palanquin, their faces veiled. They know nothing except family gossip. They cannot do the plainest sewing. The little tow-head on the lowest seat of an infant school in America, making patchwork, can use the needle more deftly than most of the wives of these millionaire Baboos.

Think of your little rosy-cheeked darling who climbs upon your knees for her good night kiss being affianced in marriage at the age of five, and at twelve being a bride, shut up for the rest of her days with nothing to do—no knitting work, no bed quilts to make, no knowledge of needle work; surrounded with books, yet not knowing a letter; her room a blank wall; her daily duties for the remainder of life being the performance of her daily *puja*—a worship of a little brass or stone image in the form of a monkey, or a figure with six arms and four faces; hanging flowers round its neck, sprinkling it with water, bowing before it, walking round it, talking to it as little girls talk to their dolls; lighting little wax tapers; nothing but this, except to dandle children, bring food to the husband and eat her own, and re-arrange the folds of cloth which answer for a garment; doing this and sleeping the rest of the time from morning till night, from night till morning, through the twenty-four hours, the weeks, the months, the years, from childhood to old age! Such is the daily unvarying life of the Hindoo women of the upper classes.

The Baboos, who read Shakespeare, who know what is going on in America even to the rappings of the spirits, who will discuss the Theism of Theodore Parker with you, are beginning to feel that there is an awkward gap in their system of life. The Hindoo upper classes are too intellectual to be grossly sensual. Baboos repudiate Brigham Young. They are not polygamists—are fond of their wives, treat them with respect and love their children, especially if they are sons. But there is no Eve in their paradise. They come home from the counting house when the day's work is done, read a play from Shakespeare or an article from Blackwood, or Longfellow's last poem, and then comes the painful reflection that the wife, so far as all this is concerned, is an idiot.

Many of the Baboos are now anxious to have their wives educated; but the women, knowing nothing of the sweets of knowledge, as a rule manifest but little desire to obtain an education. Yet they are very desirous of learning embroidery. Those who have undertaken to do something toward raising the women of this land from their degradation have seized upon this, and are using it to great advantage.

PROGRESS IN LIBERIA.—The Liberia Annual Conference met at Greenville, and it was a season of special interest. Bishop Robins writes that

Two new stations have been established among the natives. The Bran mission has been started some seventy miles in the interior, and regular preaching has been commenced at a Congo village. At the former place a building has been erected of two stories, after the native fashion, 20 feet by 40. This house answers the purposes of church, school-house and parsonage. The average number of scholars is fifteen. In the Congo village a church of twelve members has been organized.

The Conference is ministering regularly at above thirty different points, by fourteen preachers in the regular work, three "supplies" and six "assistants." During 1867 there has been an increase of 106 Americo-Liberians and 63 native members, making a total for the year of 269. The total membership returned this year is 1,645, with 185 probationers. They have 25 churches, valued at \$16,475; 7 parsonages, valued at \$3,140. The ship *Goconda*, that sailed from Savannah May 15th, carried to Monrovia 65, to Cape Palmas 90, and to Bassa 292 negro emigrants. A fair proportion of the company could read, and some could read and write. The communicants of churches were numerous, and five were licensed ministers of the Baptist and Methodist denominations.

CHURCH INTELLIGENCE.

Protestant Episcopal Church.

Four new churches in Vermont are now completed, occupied, and await consecration, viz.: the large stone edifice at Bellows Falls, and the substantial structures at West Randolph, West Poultney, and at Fairfield. Trinity Church, Fairfield, is to be consecrated, God willing, on Monday, the 31st inst., at 10 A. M. In this church, the late Bishop preached his last sermon, and held his last confirmation in his Diocese.

A church building has been commenced at Ashland, Me., which will be ready for consecration next spring. Within a few weeks there will be a chapel commenced at Van Buren. There is also a good prospect of a chapel at Fort Kent. Although there are but a very few church people in the place, yet there are quite a number of worthy and influential persons, who wish to see the services fully established, and will try to help in the project.

The new Episcopal congregation heretofore worshipping in the Baptist Church on the 5th avenue, New York, near 127th Street, will hereafter hold their services on 4th Avenue and 129th Street. On the 23d of June last they held their first

regular meeting, at which they elected their wardens and vestrymen, and decided to call their church "The Holy Trinity Church of Harlem."

The Bishop of Michigan in a recent letter to the Archbishop of Canterbury writes as follows. While there is too much truth in some of his lamentations, we hope the result won't be quite what he predicts:

The sects have always been opposed to the church. She has stood in the way of their success, and hence their hatred to the church is greater than to Rome. A rapid process of disintegration is going on among them. They are fast slipping away from all their standards of faith; and as a necessary consequence, must sooner or later fall into infidelity. This is emphatically the case in those States in which Puritanism prevailed. My own opinion is that, unless the church can step in and direct men to the truth as it is in Jesus, preserved and handed down to us by the Catholic Church, I verily believe that they will be under the dominion and power of Rome within less than half a century.

Congregational Church.

IMPORTANT ENTERPRISE IN PROVIDENCE.—An enterprise has been undertaken by the Congregationalists of Providence, R. I., which speaks well for their unity and liberality. The two Congregational Churches—High Street and Richmond Street—have agreed to unite in an extended operation for the increase of religious accommodations in the city. The two churches consolidate, and build a large and convenient church edifice between the two present sites. The Richmond Street property is to be sold to the Free Evangelical Church, which has always worshipped in halls, for the price of \$50,000, of which the Richmond and High Street Churches contribute each \$10,000, leaving \$30,000 to be raised by the Free Church. They then agree to give \$10,000 toward another church, further west, in connection with Harrison Street Mission Chapel. The two contracting churches and societies have gone on with great unanimity as well as courage, each agreeing to raise \$50,000 toward the new edifice, where they are to become one church. The result will be three substantial churches, all self-supporting, and one a strong and wealthy society.—*Independent*.

A new Congregational Church of 18 members was organized at Windsor, Mo., 20 miles southwest of Sedalia, August 9th.

One hundred and seventy Congregational ministers now in Maine have labored since their ordination, in the aggregate, 3,418 years—an average of nineteen years each; forty-one of these, now without pastoral charge, have been in the ministry, in the aggregate, 1174 years—an average of twenty-nine years. Fifty-nine new pastors, have been settled in Maine 463 years—average, eight years.

Baptist Church.

BAPTISTS IN PENNSYLVANIA.—A correspondent of the *Examiner* writes from Harrisburg, Pa.: "Here is a city of 25,000 inhabitants, and but a single Baptist Church, and that of no great strength or prominence. Pennsylvania Baptists have been in the past deficient in enterprise and push, but with their University growing in influence and favor, and their nobly endowed Theological Seminary, they will rise to their great responsibilities. In no State of the Union is there a better field for active, energetic, home missionary labor, than in this. The villages growing up along the Pennsylvania Central Railroad and its connections, which include almost every railroad in the State, should each be made a centre of evangelical influence. There could be no enterprise which would be fraught with better results than for some of our wealthy, earnest Baptist brethren in Philadelphia, or elsewhere in the State, to visit these growing, enterprising, new settlements, and where there is as yet no Baptist Church, secure an eligible lot in a central position, and taking with them some of those working lay preachers for whom henceforth there is to be abundant work in the Master's kingdom, collect together in each of these villages those who desire the welfare of the Baptists, and encourage them to organize as churches, and to rear houses for God."

A revival of religion has been enjoyed in Whitehurst, Va., and twenty-seven persons united to the church. Matthews Church has just closed a very delightful protracted meeting. As the result, twenty-eight young persons, most of them Sunday School scholars, have been added to the church.—*Era*.

At Corinth, Kentucky, on the 25th ult., a new Baptist Church, consisting of 19 colored members, was organized. Councils have lately recognized Baptist Societies at Montezuma, Ind.; Westmoreland, Ill., and Birmingham, Iowa.

Twenty Baptist Sunday Schools in New York City and Brooklyn are raising \$5,000 to aid in building twenty Baptist Sunday School Rooms in Minnesota. That is grand.

Roman Catholic Church.

INCREASE OF ROMISH BISHOPS.—It has been noticed of late that the Pope is constantly increasing the number of American Bishops. It is now suggested that this great increase has been made at this time chiefly with reference to the approaching Ecumenical Council, and is designed to strengthen the power of the Pope in that body. As all the bishops are invited to become members, it is feared that the liberal policy adopted by Austria and other European Catholic powers will deter European bishops from the unqualified support of all the demands of the Pope, especially of his asserted supremacy over all governments. The American bishops, on the contrary, are completely independent of the government; and are therefore to be fully depended on to support the Pope in the most extravagant assertion of his sovereignty over every power in the world. Hence the importance of the multiplication of bishops in this country, just as rapidly as the money can be demanded for their support. They constitute the bodyguard, and may become the forlorn hope of the papacy.—*Independent*.

An immense Catholic Cathedral is about to be erected in Portland, Me.

BOSTON YOUNG WOMAN'S CHRISTIAN ASSOCIATION.—The quarterly meeting of this Association was held at the Home, 27 Beach Street, on Monday, 7th. According to the report presented by the Superintendent, it appears that

There have been received one hundred and sixty-one boarders since the opening, besides a large number of transient lodgers. There have been furnished at the restaurant 20,756 meals, at an average cost of fourteen cents per meal.

By the present arrangement, board, washing and lodging can be had at from \$3.25 to \$4 per week, and at these rates the Home has paid its expenses during the past six months.

There is still a mortgage of \$14,000 due, for the payment of which the ladies have in their hands \$5,000. The parties holding the mortgage are willing to take one half; so it will be seen we still need some liberal donations to free us pecuniarily.

NEW SYNAGOGUE IN NEWARK.—The new Jewish Temple of the B'nai Jeshurun was opened last week at Newark, and solemnly dedicated. The building has a beautiful exterior, and is strikingly handsome in the interior. The seats are of black walnut, with which the crimson cushions and carpets afford a fine contrast. The altar and desk are finished in crimson satin and gold fringe, and a beautiful curtain of the same materials hangs before the tabernacle. On this curtain is a jeweled crown supported by lions; over it are placed the Ten Commandments, and still higher, in stained glass and beautifully blended colors, is a star and the All-seeing Eye. A sermon was preached by the Rabbi of the congregation, Rev. J. Lecht.

OUR SOCIAL MEETING.

Sister A. C. Livesey contributes a good talk on a good subject:

THE SOUL SATISFIED.

Man has a kind of trinity in his nature, and God in his boundless love has made a provision for it as ample as the resources of Infinity. The physical is satisfied with earth, as it is said of the children of Israel when in the wilderness, "The Lord satisfied them with bread." Man, in common with the beasts of the field, the fish of the sea, and the fowls of the air, receives his meat from God. And we may say with the Psalmist, "When thou openest thy hand, they are filled with good."

Endowed by nature with capacities of mind above the lower orders of creation, man has a thirst for knowledge according to his range of thought. He felt it in Eden; else whence the desire to partake of the "tree of knowledge of good and evil?" To satisfy this thirst he roams o'er sea and land, goes far beneath the surface, or mounts high in air; he searches for the hieroglyphics of the past, or essays to lift the veil of futurity; but when the heavens and the earth have been made tributary to his searchings for knowledge, he has to adopt the language of Solomon, and say, "The eye is not satisfied with seeing, nor the ear filled with hearing."

But, thank God, while he feels these yearnings in the present state, his Maker has not left him without a hope of infinite satisfaction in the future. Endowed with a moral nature, which brings him into an intimate relation with his Creator, the regenerate soul may not only see his wisdom and goodness in his works, and hold communion with him, but be a partaker of the divine nature; so that the Infinite may dwell with the finite, as he has said, "We will come unto him and make our abode with him." This is the only satisfying portion of man in the present state. The Christian heart is not to be found which is not satisfied with the mercy, the justice and the love of God manifested to a ruined world; and his satisfaction will be full when he beholds his glory without a dimming veil between, and complete forever on the morn of the resurrection, as he realizes the hope of the Psalmist when he said, "I shall be satisfied when I awake in thy likeness."

"S. J. S." of Concord, adds a word on the

INTERREGNUM BETWEEN EXTRA EFFORTS.

While listening to interesting words spoken in our "Social Meeting" a few weeks since on the subject of extra efforts, serious thoughts forced themselves upon the mind in relation to the interior life during a season of outward inaction. That interval between one harvest gathering of souls and the next period of refreshing from the presence of the Lord, a time when the spiritual life seems fast ebbing away, almost lost sight of in the seemingly more immediate and pressing demands of the physical. Is it a state of safety? How far can a Christian yield to this weariness and sluggishness of soul, induced by an absorption in material interests, without incurring condemnation?

Christ says, "go work in my vineyard." The soul that has entered upon life through the only true and living way, hears and obeys the divine command, from henceforth it is under orders to do or suffer the will of the Master, till, life's work being finished, it hears the welcome "Well done good and faithful servant."

There is no pause, no release from the obligation; obedience unquestioned, not results, is demanded. Faith, not knowledge, is required of the traveler in the heavenward journey. The path may lead through briars and thorns, and darkness for a time overshadow each step, yet if the loving heart tread softly by faith he shall see in the end that he was led by a Father's hand. There are no backward steps, there is no halting, the way stretches evermore onward and upward toward the "mark of the prize which is in Christ Jesus."

To each of God's tried children there come moments of despondency when the way seems long, as it is straight and narrow, and the feet grow weary and the tired eyes see

Nothing before, nothing behind;
The steps of faith
Fall on the seeming void, and find
The rock beneath.

To earth-dulled senses how difficult amid objects of sight to walk by faith alone, but when the venture is made how securely is the believing one sustained by the promise, "My grace is sufficient for thee."

Experience and observation alike confirm the facts stated in the "Meeting" before alluded to. None can deny the lamentable truth that there are frequent and long-continued seasons of dearth in God's heritage, and also that there are marked seasons when the Holy Spirit is shed forth in rich effusion to the confirming of believers, the renewing of backsliders, and the awakening and conversion of sinners.

This is traceable to special effort on the part of Christians. The Holy Spirit has done its office work first in their own hearts; sorrow and contrition for sin and remission in duty have humbled them as in the dust; they are melted into tenderness before the Lord, an agony of pleading has brought pardon and peace. Now there is union with Christ the Saving Head, and out of this grows love for souls and anxiety to save them from ruin. Labor to this end is not irksome now; it is pleasure; success follows, sinners flock to the standard of the cross. True, Satan rages and trembles, but the Victor of the cross conquers here also, and his followers walk together in heavenly places. Now comes the question will there be a yielding of the victory, a reaction? Why should there be? Let us look at this subject a moment. The Christian's life is a warfare; there are foes without and foes within; he cannot lay aside his armor for a moment; vigilance is the price of victory; in watchfulness and prayer unceasing is safety only. The danger to the impatient is imminent and constant. The emissaries of Satan are ever on the alert to bind all in his slavish chains. Death too claims all ages and conditions in life, all times and seasons for his own.

Is it not then the duty of Christians, not ministers only, but all Christians, to be unremitting in labors, in prayers and watchings, to lure souls from spiritual death to drink waters from the well of salvation? God is unchangeable, and it is his purpose always to have mercy. He says, "Ask and ye shall receive;" not to-day or to-morrow, but always when there is need. It seems to me if God's children should walk in the light as it is revealed by Jesus, receive his promises into their hearts in the power and fullness of them, be ever watching and praying to do his will, "extra effort" would become constant, untiring effort, and would call down constant showers of divine grace.

"S." talks well on a very important topic:

IN WHAT CHURCHES ARE REVIVALS MOST FREQUENT?

Observation will show that it is not in those where the pastor spends a large portion of his waking hours (and more than he ought of the time when he should be asleep) in his study, seeking for subjects and matter that will feed the intellect of the fastidious part of his congregation, whose heart is thus left untouched by that gospel, the simplicity of which and its adaptation to the soul's need, renders it a power that the learned man and the scholar cannot attain to, except the Holy Spirit teach him. You talk with these pastors and point them to the early pioneers of Methodism who won souls by scores and hundreds to the fold of Jesus, and they say, "We must keep up with the times; the age has become more enlightened and refined, and demands a higher style of preaching." Paul was determined not to know anything among men save Jesus Christ and him crucified," and he says "he was allowed of God to be put in trust with the

Gospel, even so he spake; not as pleasing men but God, which trieth the heart." God forbid that I should underrate education or intellectual acquirement, but I believe there is a greater work for a minister to do than to try to please any part of his hearers; to be sure a sermon has been and can still be made a powerful instrument in winning souls to Christ, but it has been when the text has been chosen and prayed over, till the man gets so imbued with the spirit of his Master that all his aim will be to please him, and with this spirit he will hold up the cross of Christ to a dying assembly in such a way that the seed sown must and will bear fruit. Many of our young pastors are wearing themselves out mentally and physically by the desire of being a great and popular preacher. It seems to me but poor compensation for such efforts, to hear the crowd, as he passes out of the sanctuary exclaim, "What a splendid sermon," or "That is a great preacher;" far, far better and more glorious would it be to have some poor, humble sinner come to him and say, "Your words have saved me, they spoke peace to my soul."

I have sat and listened with deep interest to great sermons, wonderful displays of the intellectual power of man and industry in searching ancient theological writers, and then putting all together with his own ideas in a masterly manner; but it has been with such feelings as a powerful lecturer on any good subject would call forth; I could not divest myself of the idea that it was merely for a display of talent.

How can this evil be remedied except by the sanctifying power of the Holy Ghost being poured out upon our young ministers, with earnest prayer that the mantle of Wesley, Fletcher and other departed saints might fall upon them!

"E. T. P." offers a devout word in poetry:

"TO THEE, O LORD, DO I CRY."

O, the restless heart-fires burning!
O, the ceaseless, ceaseless yearning!
Blessed Jesus! never spurning
The most wretched of these turning.

Help me whilst thou'rt interceding
With the Father, always pleading
Thy pierced hands and thy side bleeding,
For such as I thy succor needing.

O, draw near, while prayer I'm making,
All this eager soul-thirst slaking,
Soothe the heart, nigh unto breaking,
Easing all its blither aching.

Though 'tis sinful and unwilling,
Make it pure by thy blood's spilling;
Save it from despair so chilling,
Fill it with thy love so thrilling.

Guide me in my poor endeavor
To be thine, Lord, now and ever;
Then the wiles of sin can never
Me from Thee my Saviour, sever.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

WORK FOR THE SEASON.

Sowing Land to Grass may still be attended to. We prefer August or early in September, but it will do all through this month. Red top and Timothy are the best grasses.

Potatoes may be dug if ripe, and put into the cellar. The wet weather is blasting the vines so that they will not make much more growth except in favored localities. The Early Rose potato that was sold at such high prices last Spring turns out to be an early, productive and, valuable variety. We planted three pounds of this variety, and get three bushels in return. We shall have more to say about it hereafter.

Rye. Winter rye should be sown this month to get hold well before winter. This is a profitable crop on light soils. In many localities the straw is worth as much per hundred as the best of hay. Care should be taken that water does not stand upon the field in winter, for it will kill out the plants.

Ruta Bagas and Turnips should be thinned off if there are too many plants. They should be far enough apart to allow of their making good bottoms. This will apply to all root crops, though the work of thinning all but turnips has doubtless been done before this.

Cabbages. Run the plough or cultivator between this crop quite frequently. Hoe if they are not well advanced. It will pay.

Apples. Pick up the refuse apples and feed the sweet ones either raw or cooked to the pigs. The sour ones make into cider for vinegar, for they are fit for nothing else so early in the season. Cider vinegar has been very scarce and dear, and we hope large quantities of cider may be made for the purpose of being converted into vinegar. In making vinegar it is always better to use casks that have been used before for the same purpose. It will make sooner in such casks. To have vinegar make rapidly, it should be drawn out and turned back and forth in order to expose it as much as possible to the air. It would be far better if every drop could come in contact with the surrounding atmosphere, and if possible during the warmest weather.

The Second Crop of Grass is now ready to be cut, and it should be secured during the bright days of this month. It is very good for cows giving milk, and if the crop is a fair one, will pay for getting.

Weeds. Still war against these nuisances. If there are some in the potato fields that have gone to seed it is better to gather them together as carefully as possible and burn them, and thus destroy the seed, and save yourself much trouble in the future.

Borers in the apple and quince trees will need looking after. If they have got in out of the reach of the point of a knife, use a wire, which can be run up or down after the rascals.

Corn Fodder. If there is more than can profitably be fed green, improve the fine days to dry it for winter use.

Pears should always be picked before they are fully ripe, and ripened in the house. We have often known good varieties of this fruit to be condemned simply because they were left on the tree too long. This is not true of most other fruits.

Muck. There is no better season of the year to secure a lot of this valuable substance than before the fall rains come on. Like wine, the older the better.

Improvements. Under this head we would refer to wall laying, digging and blasting rocks, digging wells, grubbing up

the bushes about walls and fences, laying drains, repairing buildings, &c. Now the farmer ought to improve every opportunity to do such things on his farm if they need to be done, and in a few years the farm will come to be a model one. Such improvements pay not only in the satisfaction of having things look well, but in money. How often is the remark made, and how true is it, that time is money, and yet we fear the farmer does not always realize it. The family may for years go twenty or thirty rods or more to a spring or well, when for a small outlay of labor, with some cash, the water could be brought into the house, where it would be so handy and save so many steps and so much valuable time and strength. One quarter part of the time spent in going after water during the past years, would more than pay for the improvement. So of drains in the meadow; for years the hay has been poled off at considerable cost for labor, the land being so wet that a horse would not go on to it, when a few days' labor spent in draining and improving the land would put it in such condition as to save the labor of poling the hay. How many times have the cows got through the fence, when a few days' labor would so improve it that all such vexation would be saved. On many farms where stones are plenty we see wooden fences put where a little more labor would have put up a fence that would last a life-time. Many a field that is now too rough for the mowing-machine could by digging and blasting out the rocks be permanently improved and made smooth, so that the great labor-saving machine could be freely used. Bushes and weeds infest the corners of fences and get in about the rocks and become a nuisance when by a few days' labor they could be entirely eradicated. These and many other things will suggest themselves to the observing farmer, and he will if he is interested in his work take hold and make these improvements just as fast and as far as his time will permit.

THE RIGHTEOUS DEAD.

During the Conference year ending March, 1868, a large number of the oldest and best members of the Rochester M. E. Church was called from works to their rewards:

BROS. THOMAS WENTWORTH, MURRAY LINSICOTT and JAMES C. COLE, and SISTERS HUSSEY, FOLSOM, GOODALL, CALIFF, and HARRIET FOLSOM. While doubtless many excellent things might be said of all the above, still the writer is not able from his knowledge of them to give but little more than a passing notice of their peaceful and happy death. They all lived to a very good age, and have left to their many friends a good record of "work done for God which is never forgot." Bro. Wentworth's closing hours were marked with the same characteristics as was his whole life. He was fearless in the defense of his religion everywhere. He often ascended Parnassus' top in his devotions during all his religious experience. He departed to his rest on high in his 89th year.

Bro. James C. Cole was converted to God A. D. 1809 or, 10, under the labors of Rev. Bro. Field. He being one of the earliest converts under Methodist preaching, was called to be one of the standard-bearers of Methodism in that section. And most nobly did he perform the office. Never did the church repose confidence in him that was betrayed. Never was there a call made upon him in behalf of the interests of the church that did not meet with a hearty response. His whole life was an exhibition of "entire devotion." The care which he manifested for the financial interests of the church was unceasing. As a recording steward (in which office he served for many years) he exhibited great ability and earnestness. As a trustee, he was always ready to take more than his share of responsibility. As a class leader, he was the most pious and most beloved. As a keeper of the "itinerant's home," he was the most hospitable and affectionate, and many an ambassador of Christ found his house a true bethel. Among the sick and bereaved, he with his devoted wife were often found performing the duties of a sympathetic Christian brother and a "good Samaritan." As a husband and father, his qualities shone brightly; never excelled, seldom equaled. When he left his active work the church felt his loss; his real worth will never be fully told here. His record is on high. For some time before his death his disease was such that his mental power declined, and he was not able to leave a brilliant dying testimony. But his previous record was enough. To his account this charge is made: "Well done, good and faithful servant." He died Dec. 12, 1867, aged 76 years.

"Swant of God, well done.
The glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

FRANK K. STRATTON.

CAPT. PETER GRAFFAM, Mariner, died in Portland, Me., June 10, 1868, aged 65 years.

Bro. Graffam experienced religion in 1843, and joined Chestnut Street, then the only Methodist Church in Portland. The year following he joined the little colony which afterwards became Pine Street Church, of which he remained a worthy member till death. His sufferings were very severe, but he bore them without murmuring. His mind was clear most of the time, and his hope like an anchor to his soul. When the death-shades were gathering and he felt he was going, he said to the loved ones by his side, "I can see the lights; they will never go out!" And thus in full view of the heavenly city, he entered the port of peace; the voyage of life was done. Thus he has put to shame thousands who say, "that no one can continue to be a Christian and follow the sea." It was his favorite expression, "I want to be ready at all times with a clean conscience."

S. J. WETHERBEE.

MR. ALVIN B. RUSS died at East Barnard, Vt., on the evening of June 27th, aged 36 years and 8 months.

Our brother was converted to God some eight years since, at a camp meeting held at Norwich, Vt. The year following he united with the North Russell Street M. E. Church, Boston, Mass. Subsequently he held relation to Grace M. E. Church, from whence in September last he removed his connection to the East Barnard and Pomfret charge Vermont Conference, since which time, as also some months previous, he has clearly demonstrated how an earthly sick-room may become a heaven; or in other words, how intensest sufferings of body may be borne with fortitude, and sanctified to religious growth and influence, permeating all hearts with whom association might be had. "I am almost home," "Precious Jesus," are familiar expressions which fell from his lips. When told "it was hard to part with friends for the last time," he looked up sweetly, and exclaimed, "It is my gain." H. G. DAY.

JAMES R. CASE died in Thompson, Ct., June 30, 1868, aged 55 years.

He was kind, intelligent and moral before conversion. He gave his heart to God and obtained evidence of his acceptance. He said to me not long before he died, "If I should die to-day I should go to the better land." JOHN W. CASE.

IRA RIDDALL was born in Tunbridge, Vt., July 13, 1802. At the age of 25 he found peace with God and joined the M. E. Church. He was for a number of years a class leader in this

place, and was favored in his last illness (consumption) with glorious manifestations from God. He died in great peace, June 21, 1868, aged 66 years. W. F. COLLINS.
Fairhaven, Ct.

MRS. SUSAN J. BUTTERS died in Corinth, Me., June 26, aged 43 years.

At the age of 12 years, under the labors of Rev. Geo. Pratt, she gave her heart to God and joined the M. E. Church, of which she continued a member until called to join the church triumphant. During her last sickness for two years she was constantly sustained by the grace of God and the promises of his word, patient in suffering, submissive to the will of her heavenly Father in all things. Two weeks before her death she received glorious manifestations of the heavenly presence, the clearest evidence of her acceptance with God, and the brightest hope of blissful immortality beyond the grave. E. C. E.

SARAH DAVIS died at South Standish, June 11, aged 86 years the 18th of last January. Mother Davis had been a member of the M. E. Church in this place about forty years. In her sickness, though she had loved ones to comfort her, she wished to depart and be with the Saviour. E. SANBORN.

NICHOLAS GOWING died at the residence of his son-in-law, the Rev. Daniel Maddox, at Standish Corner, June 5th, aged 80 years. Father Gowing was a member of the M. E. Church in this place. A good man, it was said of him he has left a clean record, and has gone to be with the Redeemer. South Standish, Me., July 20. E. SANBORN.

ZURIAH SANBORN died in Limington, July 12, aged 47 years. At the age of 13 she joined the M. E. Church. She lived a devoted Christian. In her experience she witnessed that the blood of Christ cleanseth from all sin. She conversed about dying as though she was going to visit some dear friends. Not a wave of sorrow; all was peace and joy. She often repeated, "I had rather depart and be with Christ, to behold his glory." "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." E. SANBORN.
South Standish, Me., July 20.

MRS. THANKFUL SMITH fell asleep in Jesus, July 2, in North Truro, aged 80 years. Sister Smith gave her heart to God in the year 1822, under the labors of Bro. Frederic Upham. The first sermon preached by the Methodists in this place was preached by Bro. Upham in Sister Smith's house. He formed the first Methodist class here, of which Sister Smith was one. Thus after being a member of the M. E. Church forty-six years she died in great peace, her seven children and husband all having gone to the spirit-land before her. CHARLES STOKES.

TEMPERANCE.

THE IRISH AND RUM.—The Cork Constitution, an Irish paper, makes the following confession:

The intemperate habits of the Irish abroad, as well as at home, are a serious drawback to their prosperity. This seems to be admitted by Mr. Maguire, as well as the writer in the *Edinburgh Review*, who says, "There are 16,000 cellars or overcrowded tenements in New York occupied by more than half a million of people, mostly Irish. They are moral cesspools, where the only thing that flourishes is the grogshop, usually kept by an Irishman or a German." This is a sad picture, but when we look at home we find the melancholy fact staring us in the face by the late returns of the consumption of spirits in the British Isles. Ireland has attained the unenviable notoriety of being at the head of the list, inasmuch as, while the increased consumption in England last year was 66,208 gallons, the increase in Ireland was 374,000 gallons. And as regards Scotland, there has been a decrease in the consumption of 219,708 gallons.

FREE RUM AND ITS CONSEQUENCES.—The *New York Commercial* says that the disturbance by drunken men on Sunday nights, in the cities adjoining North River has become such an intolerable nuisance, that efforts are about to be made to have the excise law enforced in all parts of Hudson County. Another proof that prohibition is indispensable.

RELIGION AND LICENSE.—The old maxim "in vino veritas," is only true in this respect, that drunkenness is apt to expose the worst and most secret traits of a man's character. In *Religio veritas* is a truer maxim. Change a man's heart by the grace of God, and you make an advocate for the truth, the whole truth, and nothing but the truth! On this subject the *Nation* discourses as follows:

The narratives of religion read before the State Conference at Lowell the other day, had some rich things relating to license. For instance, the report from East Weymouth stated that twenty or thirty men, who voted for license last fall, were converted in the winter, and at the town election in March when the contest was between Prohibition and License, all of these men voted for prohibition. The fact was stated to show the thoroughness of the revival. It proves that there is nothing like true love to God in the heart to drive out license from the head. Hence, as a class, those professors of religion who voted for license last fall are not among the exemplary Christians in the churches to which they belong. They are not the praying, active members of the church, on whom pastors rely. Most of them are the opposite. They belong to the class whose piety is doubted. They stay away from the prayer meetings, are not very regular in their attendance on Sabbath worship, drink a little wine now and then, play cards and go to the theatre, and so on. A fair example of them, as a class, is the following: Yesterday a gentleman said to us, "Last fall one of my neighbors, a professor of religion, voted for license. I expected it, because I knew that he kept ale in his cellar for daily drinking. (Was the ale drank to give tone to his piety?) I thought a professor of religion who could satisfy his conscience and be a moderate drinker would certainly support license. He can do some other things that are bad also. One week ago last Sabbath, when there was no prospect of rain, he raked his hay and got it in. On Saturday he mowed the grass around his house and barn, and on Sunday did the work referred to. Now," he continued, "moderate drinking, license and Sunday haying make go together."

The man's words express what he wished to say about religion and license. Further comment is unnecessary.

A CATHOLIC CONSECRATION.—At the close of the consecration services of the Rev. T. Mullen, Bishop of Erie, recently, a grand banquet was given to the Bishop and clergy, at the Bishop's house. We have no report of this affair, but presume from the extensive bill of fare before us, that the guests enjoyed a repast equal, if not better than any furnished by the best hotel in the country. Nearly sixty dishes, including fruits and desserts, were served. But the noticeable feature was the "Wine List," embracing varieties of champagne, claret, brandies, whisky, ale and porter, etc., of nearly fifty kinds. Such a sumptuous repast and so much wine drinking, we suppose, made the speeches of Bishop Mullen and others, said to have been delivered, eminently spiritual, and if not instructive, at least boisterous and highly amusing.

A Boston cigar dealer makes the startling statement that he sells on an average 300 cigars a day for ladies' use, and thinks that at least 1,000 are smoked daily by the fair ones in this city.—*Traveller*.

THE SECULAR WORLD.

REVIEW OF THE WEEK.

THE REPUBLICAN STATE CONVENTION met at Worcester on the 9th, and nominated the Hon. William Claflin, of Newton, as a candidate for Governor, and for Lieutenant-Governor, Capt. Joseph Tucker, of Lenox. The State ticket was completed by re-nominating the present incumbents of the offices of Secretary of State, Attorney General, Treasurer and Auditor. As candidates for presidential electors at large, the Hon. J. H. Clifford and David Sears were nominated. Capt. Tucker is a native of Great Barrington, a graduate of Williams College, class of '51, fought in the Forty-ninth Regiment, in the siege of Port Hudson, near which place he was severely wounded and lost a leg. Since the war he has filled various public offices, and at present holds that of Commissioner of Bankruptcy for Berkshire District.

Mr. Binckley who has been some weeks past in New York, managing a case against Commissioner Rollins, met with some rather rough treatment from District Attorney Courtney. It seems that Binckley, who is staying at the Astor, sent for the Attorney. When Courtney arrived Binckley's first question was: "Well, sir, which side are you going to take in this case to-morrow?" To this insult Mr. Courtney replied by informing Mr. Binckley in a forcible manner that he was a consummate fool, and that he (Courtney) would have nothing more to do with him, and turned to leave. Binckley jumped up and undertook to slam the door so as to prevent Mr. Courtney from leaving. In this operation he shut Mr. Courtney in between the door and door-frame. At this, Mr. Courtney upset Binckley, pushed him over on a lounge, and pummeled him until he roared for help.

POLITICAL CIRCLES have been immensely active the past week. Grant clubs are springing up in all directions; and if we may judge from the number of "tanneries" that have been started, the demand for leather must be unprecedented. Down in Maine the campaign is so active that no one talks about anything else. Both sexes and all ages are alike energetic; but with all this, it is pleasing to know that there exists little personal feeling or bitterness. It is calculated from a pretty thorough canvass that the vote will be the largest ever thrown in that State. Meantime, gangs of lawless marauders are parading the South carrying murder and terror wherever they appear. It seems strange, with all the boasted astuteness and diplomatic craft of the southerners, that they permit such suicidal atrocities. Indeed, nothing can show more plainly their own conscious hopelessness and despair. Like patients who are beyond cure, they may be allowed to eat any food now—they can only die any way. It is somewhat doubtful whether Congress will meet this month, though in view of the action of the Georgia Legislature and other matters of like nature, there is some anxiety for an immediate session. A letter has been received in Washington, from Mr. Coffax, who has been in the far West, stating that he shall be back and ready for Congress on the 18th.

MONDAY EVENING, Sept. 14.—The Maine State election took place to-day. Every city heard from shows a large Republican gain. There will be at least 23,000 majority.

In the midst of generally plentiful harvest it is strange to read in Minnesota papers that crops in the Red River country have failed badly, and that there are serious grounds to fear a famine. An appeal is to be made to the people of Canada and the United States for help. Grain and potatoes have failed so badly that there will not be enough for seed next year, and the hunters have returned as empty as they went.

The Georgia legislature has passed a bill for the relief of debtors.

An attempt to assassinate District Attorney Carrington at Washington was made on Friday night.

Advices have been received in Berlin announcing that the ship Germania which sailed on an Arctic exploring expedition, has again been spoken. When last spoken she was in lat. 80 30, lon. 50 east. All well.

Denmark does not want a universal coinage system.

The political situation in Europe since Napoleon's speech at Troyes is, it is reported, more settled.

UNPARALLELED RAILROAD PROGRESS.—The Pacific Railroad hastens toward completion. No peaceful enterprise of ancient or modern times was ever prosecuted with such energy and persistence. The two mountain ranges of the Continent have been successfully crossed, and within a year we shall have unbroken communication between New York and San Francisco. At the latest dates there remained only a gap of 520 miles between the Eastern and Western portions. The line is being extended

from both directions as fast as labor and means can grade and lay the track, the Central Pacific Company having put down six miles in a single day. By the close of this year, it is thought the gap can be reduced to less than 300 miles, possibly to less than 200.

Thus far, the Central Pacific Company have sold their own First Mortgage Bonds, as fast, or faster than they received the corresponding U. S. Bonds on the road built, and in some cases it has been necessary to issue Certificates calling for the former, as soon as the Company could deliver them. It is not improbable, therefore, that the whole of their First Mortgage Loan will be disposed of before the through connection is made, and perhaps before January next. The advantages of these Bonds, as well as much information concerning the Road, is set forth in our advertising columns of this issue.

The attention of our readers is directed to the advertisement of the AMERICAN WATCH CO., in another column. These watches have been in the market now nearly fifteen years, giving sufficient proof of durability, and more than 300,000 are speaking for themselves in the pockets of the people, thus justifying the preference which has always been shown them by the public.

Business Letters Received to Sept. 12.
C. F. Allen—Y. M. C. Association, Waterville, Me.—F. C. Ayer—B. Benson—B. E. Byrne—C. Chubb—G. W. Chesbrough—J. B. Coyle—F. A. Crafts—Horace Clough—Wm. Dixon—J. G. Gammon—C. G. Guelow—A. Hatch—M. D. Herrick—E. H. Hall—J. H. Hanson—F. H. Hantson—Hatch—P. Kimball—A. Kendall—P. Libby—A. P. Larrabee—J. McFadden—R. Morgan—E. A. Morse—J. A. Moreton—W. R. Nelson—E. S. Snow—L. Severance—D. H. Winslow—J. W. Willet—Mrs. J. Wood.

METHODIST BOOK DEPOSITORY.

Letters Received from Sept. 5 to Sept. 13.
A. F. Abbott, J. M. Arnold & Co., L. W. Alger, Bronghton & Wyman, T. G. Bidwell, B. K. Baker, A. Boothby, J. B. Brown, C. H. Bray, W. V. Bartlett, D. H. Bartlett, G. W. Barber, S. H. Beale, W. E. Burnham, J. Burbank, Sigel & Main, T. Carter, N. G. Cheney, S. P. Colby, A. J. Clifford, C. Copp, M. W. Conner, J. F. Darbin, H. G. Day, C. M. Dinmore, A. E. Dreyer, G. F. Eaton, E. Folsom, E. N. Fowler, S. M. Gould, E. M. Gardner, J. H. Gaylord, H. W. Hallett, S. Hamlen, E. A. Heimerhausen, W. C. High, F. M. Hutchinson, L. H. Hurd, A. M. Heath, John W. Hersey, L. B. Harrington, H. Holmes, C. N. Hunkley, J. H. James, L. D. Johnson, L. H. Judson, H. L. Kelsey, A. Kendall, D. P. Kidder, A. E. Lunt, F. G. Leighton, A. S. Lead, W. B. Marsh, S. E. Moore, E. J. Moore, E. Morgan, F. N. Miller, E. J. H. Mason, R. H. Knox, Perkins, Pine & Higgins, F. H. Putnam, W. Post, L. E. Perkins, P. F. Pratt, F. W. Russell, F. A. Robinson, S. Sheldon, E. S. Snow, J. C. Stearns, J. E. Sullivan, T. B. Swadlow, W. H. Tomlinson, H. P. Torrey, W. S. Vose, J. C. Varney, J. M. Wilcox, D. A. Whedon, M. A. Wright, G. Whitaker, H. L. Wilson, A. B. Wheeler, H. L. Wilson, Asa Hall.

J. P. MAGEE, 5 Cornhill, Boston.

MARRIAGES.

In this city, Sept. 8, by Rev. W. McDonald, James M. Gessling to Sarah L. Felton, both of Boston.
In East Douglas, Sept. 8, by Rev. J. W. Silvestroni, John B. Whipple, of Douglas, to Miss Martha J. Taff, of Blackstone.
In Millbridge, Sept. 4, by Rev. A. R. Lunt, Alva L. Plimham, of Steuben, to Miss Mary A. Merritt of Harrington.
In Newtonville, Sept. 7, by Rev. L. B. Brewster, Charles M. Becker to Caroline A. Lunt, both of Boston.
In East Bridgewater, Aug. 31, by Rev. J. F. Sheffield, Frederick Demonde de Monthorin, D. d. l. Rochester, Schnayder, Baden, Germania, to Miss Sarah W. Wadell, of Sydney, Australia.
In Scarsmont, Me., Sept. 6, by Rev. M. W. Newbert, assisted by Rev. C. B. Dunn, Edwin S. Keene to Miss Martha E. Wentworth, at the same time and place.
Andrew Wentworth to Miss Martha E. Shepard, all of Appleton, Me.
In Northport, Me., Aug. 23, by Rev. Hiram Murphy, William J. Greenleaf to Miss Clara J. Prescott, both of Northport.
In Belfast, Sept. 1, Franklin E. Prescott to Miss Hester A. Follett, all of Northport.
In Baldwin, Me., Aug. 19, by Rev. John H. Griffin, James A. Rounds to Miss Adelle Bean, all of Baldwin.

DEATHS.

Lydia G., daughter of Mr. Wm. F. Stinson, of Wiscasset, Me., died in West Medford, Sept. 3, of consumption, aged 29 years.
Charlotte N., daughter of Capt. Franklin Blunt, died in Mount Vernon, Me., Aug. 29, aged 46 years, 24 days.
Nettie Kta Gahan, daughter of 8th H. and Lettie E. Gahan, died in Woodville, Me., Aug. 20, aged 8 months and 27 days.
"Soft, silken primrose fading tirelessly."
James Henry, son of James O. and Mary H. Woodman, died in Raymond, Me., Aug. 31, aged 6 weeks and 3 days.
Benjamin F. Flagg died in South Boylston, Aug. 19, aged 25 years.
Mrs. Lydia H., wife of Rev. Anthony Palmer, of the Providence Conference, died in Baltic, Aug. 27, of apoplexy.
Mrs. Mary Plummer, widow of the late Moses Plummer, of Raymond, Me., died in Dubois, Ill., Aug. 7, aged 28 years 10 months.
Sister Eliza had been a member of the M. E. Church about 57 years, and her life was one of exemplary piety. Ministers found her house a home. Several years ago, after the death of Bro. Plummer, she removed from this place to Boston, and from thence to Illinois, where she died in the triumph of the faith.
Raymond, Me. J. H. PILLBURY.

Widow Sarah B. Norton died in Littleton, N. H., Aug. 11, aged 58 years and 10 months.
She was converted when quite young, and joined the M. E. Church at Bangor. She has since lived in different places, has been a Methodist all the days of her womanhood, and one of the bright lights in the church. Her piety was uniform and lasting, that of principle founded on the word of God.

Sister Annab, wife of Samuel H. Gower, of Foxcroft, Me., died Aug. 7, aged 44 years, 11 months.
More than thirty years since Sister Gower gave her heart to God during a revival under the labors of Father Rufus Day. She was a devoted Christian, and was ever meeting the early Methodist preachers, and she soon became connected with the M. E. Church. After her marriage their home was on the itinerant's home, and her prayers were often vocally joined with her husband's at the family altar. An earnest, active, loving Christian, she lived in the church of God. Sadly suffering and painful were her last hours, but her soul went down under the shadowy praying and leaning on the Redeemer; we doubt not it emerged from those shadows in the clear sunlight of glory.
W. W. MARSH.

Mrs. Eleanor Bowers was born in Temple, N. H., and died in Lunenburg, Mass., May 3, aged 90 years, 2 years ago she became a Christian's nurse, and was the Methodist Church. Through her influence her parents were converted, and henceforth their home became a home for itinerant Methodist evangelists. Sinking beneath the infirmities of age, she quietly fell asleep in Jesus.
Lunenburg, May 13. J. L. LOCKE.

Sister Martha N. Gilman died in Foxcroft, Me., Aug. 17, aged 34 years.

Eight years since she connected herself with the M. E. Church in this place, and lived and died an honored member. Her life, like her life, was quiet, calm and assured in the strength of the love.

W. W. MARSH.
Mary A., only daughter of Joseph and Adaline Bugee, died in Charlton, July 31, aged 12 years. She walked with Jesus living and dying. Aug. 26, Widow Handy, late of N. Bridgewater, aged 27 years. A faithful disciple of Jesus. She had a class meeting at her house eighteen years; was full of faith and good works, and has now gone up to hear the Master say, "Well done."

H. W. WARREN.
Sister Sarah E. Craig, wife of David Craig, died in Maxonville, July 31.

During a very precious revival in this place in 1887, she gave her heart to Christ. Her faith was strong, her spiritual sky unclouded as death by slow degrees approached the citadel of her mortal life. Her language was, "For me Jesus is Christ, but to die is gain."

Sister Mary H. Riley died of consumption in Hingham, July 1, aged 30 years.

During her illness a few weeks her attention was directed to the Saviour by the earnest efforts of Christian friends, and before she died she died the found him precious to her soul. Ever after her conversion she was under a powerful conviction that she must be baptized and receive the sacrament of the Lord's Supper, which she did a few hours before she died. She went to her heavenly home exclaiming, "O death where is thy sting? O grave where is thy victory?"
G. E. GULLEY.

Hingham, July 2.

Bro. Russell F. Clifford died in Warren, N. H., Aug. 5, aged 66 years.
He was a person of strict integrity at all times and in all places. For many years he was a worthy member and officer of the church. One who in health, and sickness protracted and painful, has given evidence of the power of Christianity to enable us to triumph over the severest afflictions. To die is gain to those whose life to God was given."

Maria Smith died in this city, May 4, in the 50th year of her age.

Early in life she sought the Saviour and united with the M. E. Church, and received a faithful, consistent member until called to her reward. Quiet and unobtrusive, Sister Smith was prized most highly by those who knew her best. With her Christian companion she identified herself with every interest of the M. E. Church, and ever cheerfully performed whatever labor was assigned her. Her last sickness was brief, her sufferings intense, and her triumph in Christ a complete attestation of the power of divine grace to sustain in the hour of death. "The grace of God sustains me now."
A. F. HERRICK.

Sister Martha A. Chandler, wife of Bro. Augustus M. Chandler, died in Wilton, Me., Aug. 5, aged 34 years.

Sister Chandler gave her heart to God in Perkins Plantation in 1855. She leaves the testimony of a pious life, patient endurance of months of suffering.
J. H. MASTERMAN.

CHURCH REGISTER.

HERALD CALENDAR.

Dover District Ministerial Association, Dover, N. H., Sept. 16.

West Mountain Association, at N. Haverhill, Oct. 5.

Orient Ministerial Association commences Oct. 5.

Sandwich District Ministerial Association, at Harwich Port, Oct. 10.

Penobscot Valley Ministerial Association, Oct. 12 and 14.

QUARTERLY MEETINGS.

BANGOR DISTRICT—SECOND QUARTER.

October—Brownville, 17 and 18; Veazie, 24 and 25; A. M.: Brewer, 25; P. M.: Winterport, 31 and Nov. 1; Upper Stillwater, 31 and Nov. 1, by Wm. T. Jewell.
November—Bangor, 18; Dexter, 14 and 15; Carmel, 21 and 22; Dover, 28 and 29.
December—Sebree, 5 and 6; Newport, 12 and 13; Bangor, 19 and 20.
L. D. WARWELL, Secy.

CLAREMONT DISTRICT—THIRD QUARTER.

October—Petersboro', 10, 11; Rindge, 18; Marlborough, 17, 18; Keene, 18, 19; Lemington, 24, 25; A. M.: Unity, 25, 26; P. M.: Newmarket, 27, 28, 29.
November—Croydon, 1, A. M.: Grantham, 1, 2; P. M.: Enfield, 7; Canaan, 9; East Canaan, 10; Wilton, Centre, 11; Webster, 14, 15; Henniker, 16; Hillsborough, 17, 18; Hillsborough, 22, 23; A. C. Hardy, 23, 24; Antrim, 21, 22, 1 Taggart, Lebanon, 21, 22; Cornish, 23; Claremont, 24; North Charlestown, 25, 26; Rock, A. M. Q. C.; Winchester, 26, 1 o'clock, P. M.; Hinsdale, 28, 29; South Wilbraham, P. M. 21; Earl Longmeadow, evening, 21; Westfield, 27, 28; Westfield, P. M., 28; Southwick, evening, 28; Feeding Hills, 29.
Wilbraham, Sept. 8.

27; Chestnut Street, 8; South Merrimack, 9; Hudson, 12, 13; Goffstown, 19, 20; Chesterfield, 26, 27; Marlow, 27, 28; Fawcett, 28.
Sept. 10.

Brethren of the Claremont District, look well to all the benevolent Collections ordered by the Conference and the Discipline.
G. W. H. C.

SPRINGFIELD DISTRICT—THIRD QUARTER.

October—North Prescott, 4, 5; Lock's Village, P. M. 5; Blandford, 11, 12; Chester, evening, 12; Leyden, 14, 15; Greenfield, P. M. 18; Gill, evening, 19; South Deerfield, 20; Worthington, P. M. 20; Williamsburg, evening, 20; Shelburne, P. M. 20.
November—Heath, 1, 2; Charlestown, P. M. 2; Buckland, evening, 2; Northampton, 8, 9; Easthampton, 10, 11; South Hadley, evening, 10, 11; Westfield, 16; North Amherst, P. M. 16; Pelham, evening, 16; Holyoke, 22, 23; South Hadley, P. M. 24; Chicopee Falls, evening, 22; Springfield, Central, 29, 30; Union, P. M. 30.
December—Fitchburg, 1; Chinopee, 2; Wilbraham, 6, 7; Ludlow, P. M. 7; Palmer, evening, 7; Bondville, 14, 15; Belchertown, P. M. 14; Enfield, evening, 14, 15; South Wilbraham, P. M. 21; Earl Longmeadow, evening, 21; Westfield, 27, 28; Westfield, P. M., 28; Southwick, evening, 28; Feeding Hills, 29.
Wilbraham, Sept. 8.

DOVER DISTRICT—THIRD QUARTER.

September—Sandown, 19, 20; Union, 26, 27.

[Remainder next week.] J. P. FINE.

S. Newmarket, N. H., Sept. 19.

SABBATH SCHOOL STATE CONVENTION.—The

fourteenth Annual State Convention of the Sabbath School Teachers of Massachusetts, will be held in the First Congregational Church in Woburn, on Tuesday and Wednesday, Sept. 29th and 30th, commencing on Tuesday at 10 o'clock, A. M. Every Sabbath School connected with an evangelical denomination in this Commonwealth, is entitled to four delegates, including pastor.

Delegates whose names are forwarded to J. G. Follard, esq., Woburn, before Saturday, Sept. 26th, will receive Christian hospitality.

A preliminary prayer meeting will be held in the Lecture Room of the church on Monday evening, at 7 1/2 o'clock, and immediately at the close of the prayer meeting the State Central Committee and Committee of Arrangements of Woburn will meet for consultation.

W. C. CHAPIN, Chairman State Central Committee.

N. P. KEMP, Secretary.

Sept. 17.

WORCESTER DISTRICT.—There will be a Preachers' Meeting at Webster, Sept. 29th, commencing at 9 1/2 o'clock, A. M. See programme in a previous number of ZION'S HERALD. There will be a Sabbath School Convention at the same place the following day, commencing at 9 1/2 o'clock, A. M. It is earnestly desired that preachers and Sabbath Schools will attend these meetings.

Worcester, Sept. 14. D. DONCHESSE.

LOCAL PREACHERS' ASSOCIATION.—The Annual Meeting stands adjourned to Saturday, 24th P. M., Sept. 19th, at ZION'S HERALD Room.

ALBERT ELLIS, Secretary.

An adjourned meeting of the Managers of the NEW ENGLAND EDUCATION SOCIETY will be held at No. 5 Cornhill, Boston, Wednesday, Sept. 23d, at 2 o'clock P. M. Important business will come before the Board, and a full attendance is required.
J. H. TWOMBLY, Secretary.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE.—The Fall Term of thirteen weeks will commence the second Monday of August (Aug. 10). For particulars send for a catalogue.

H. P. TORSEY, President.

Kent's Hill, July 20th. 41. July 30.

FOUND! AN OVERCOAT!—When my child's carriage, on its return after other freight from the Kennebec Valley Camp Meeting, was taken from the baggage car at Bath, there were found in it a good black overcoat. This was probably laid into the carriage while it was in the camp meeting station. The same will be forwarded to the owner on his applying to the subscriber and proving property,
J. E. C. SAWYER, Bath, Sept. 7.

The next meeting of the NORTH SPRINGFIELD DISTRICT ASSOCIATION will be held at South Deerfield, Sept. 23, 24, commencing at 10 o'clock.

SUBJECTS ASSIGNED.—Methodism: Present and Future in Franklin Co.—J. Clark; Church Finances—D. K. Merrill; The Neglect of the Means of Grace—C. Causey; Tendency—O. W. Adams, J. W. Lee; Does Grace through Faith in Christ confer immortality on Man?—J. Noon, J. H. Mansfield; Condition of the Soul between Death and the Resurrection—J. E. Bigelow, J. J. Merrill; Ought Persons to be Received into our Church who believe in the Sleep of the Soul and the Annihilation of the Wicked?—J. Scott, W. J. Pomfret; How Shall our Sabbath Schools be made more interesting?—Lord, J. H. Gaylord; Will Sin which has been forgiven be charged again to the Apostate?—G. Johnson, E. J. Moore; Infant Baptism, its Nature and Obligation—N. Fiske, L. White; Is the Existence of Different Denominations a Providential Arrangement or the Result of Bigotry?—H. Booth, E. A. Manning; Identity of the Resurrection Body—E. Culver, John Mansfield; Necessity and Importance of Church Discipline—A. Sanderson, A. Ballies.
It is desirable that all be present.
Preaching, Wednesday Evening, by E. S. Moore.
Per order of the Committee,
Shelburne Falls, Sept. 7. E. J. MOORE.

DEDICATION OF M. E. Church at Kennebunk Depot, Sept. 29d, by Joseph Colby, P. E.

There will be a PROVIDENCE DISTRICT SUNDAY SCHOOL CONVENTION held in the Pleasant Street M. E. Church, New Bedford, Tuesday and Wednesday, Sept. 27th and 30th, commencing on Tuesday morning, at 10 o'clock.

J. LIVESKY, } Committee.
GEO. F. GAVITT, }

Sept. 10. 21.

The Directors of the MARTHA'S VINEYARD CAMP MEETING ASSOCIATION will meet at the Camp Ground, Tuesday, Oct. 20th.

GEO. F. GAVITT, Chairman.

Sept. 17. 41.

COMMERCIAL.

MONDAY, Sept. 14, 1868.

Money is in steady and active demand, and in the present condition of the Boston bank rates are maintained with a good degree of firmness. The average rate for discounts is 7 per cent. Five per cent is about the average rate on government securities. The gold market has been rather quiet, ranging between 143 1/2 to 144 1/2, the present rate. Government securities have improved in activity and strength. The quotations on Saturday were, for 6's of 1861, 114 1/2; 5-20's 108 1/2; do. 1864, 106 1/2; do. 1865, 111 1/2; 1865, new, 106 1/2; 1867, 106 1/2; 1868, 106 1/2; 10-40's, 104 1/2. Seven-thirtieths at 95 1/2, and interest to date. The stock market exhibits no new features of interest. Foreign exchange continues dull, with only a moderate demand of bills.

In general trade there has been no material change to note, except that almost all departments have been a shade duller, with a slight decline in prices. Cotton remains at \$3 1/2 to \$3 3/4, retail. In Cotton the prices have declined 1 1/2 to 2 cts p. lb., and market dull. For Flour the market has ruled dull with no signs of improvement; prices ruling in buyer's favor. Corn has ruled steady. Oats in fair demand, but falling off. For Shorts the market is firm. Codfish is without change, stocks small, with moderate demand. Mackerel in fair demand. For Hay the market is firm with fair demand. Lard Oil is quite firm and prices are tending downward. In Provisions the market continues firm, but the transactions are light. There is a rather better feeling among holders of Butter. In Cheese there is a slight improvement in general tone of the market, with no material change, however, in the prices. There is a good inquiry for fine factory and dairy but with little offering. Eggs, light receipt and good demand. Beans, declining. Potatoes, ample receipts, but prices rule steady. Hay was active but in moderate demand. Sugar is firmer with active demand. Teas—prices about the same as last week. Coal freights from Philadelphia to Boston are \$2.45 to \$2.70. In Hides the prices are well sustained and there has been an increased demand. For Boots and Shoes there continues to be a fair demand; the stocks of goods in hand are light. In Dry Goods trade continues moderately active with the jobbers, and consumers purchase with caution. In Wool the market continues firm, and holders generally are asking an advance on last week's prices.

BOSTON CATTLE MARKET.

FRIDAY, SEPT. 11.

Cattle, 2700; Sheep and Lambs 14,250; Swine, 2600; number of Western Cattle, 1607; Eastern Cattle, 408; Working Oxen and Northern Cattle, 700.

PRICES.—Beef Cattle: extra, 15 1/2 to 16 1/2; first quality 13 1/2 to 14 1/2; second quality, 12 1/2 to 13 1/2; third quality 11 1/2 to 12 1/2; poorest grades, 10 1/2 to 11 1/2; (the total weight of Hides, tallow and dressed Beef.)

Hides—3 1/2 to 4 1/2 cts p. lb. for country.

Tallow—10 1/2 to 11 1/2 cts p. lb. for country.

Sheep and Sheepskins—2 1/2 to 3 cts p. lb.

Wool Sheep Skins—\$2.00 to \$2.50 each.

Sheep Skins—75 cts each.

Calf Skins—20 to 25 cts p. lb.

Prices.—Yearlings, \$20 to \$30; two year olds, \$25 to \$35; three year olds, \$40 to \$50 per head, or more according to their value for Beef. There was more Store Cattle in Market than has been in before this season.

Working Oxen. There was a large supply of workers in Market, but the demand was not so active as dealers would like to see it. We quote sales at \$185, \$200, \$210, \$220, \$230, \$240, and eight pairs at \$180 per pair.

Milch Cows—Extra, \$35 to \$40 ordinary, \$25 to \$30 per head. Prices depend a great deal upon the fancy of the purchaser. Store Cows, \$25 to \$35 per head.

Sheep and Lambs.—The demand was better than that of last week. Most of the Sheep and Lambs were taken at a Commission. We quote sales of Lambs at \$2.25 to \$2.50 cents p. lb.; at \$2.50; good Lambs at \$2 per head. Prices range from \$2.25 to \$4.50 per head. The supply was not so large that of last week.

Swine Store Pigs.—at Market. Prices—whole sale, —to 10 cts p. lb.; retail 10 to 11 1/2 cts p. lb. There was but a few Store Pigs in Market. Prices 10 1/2 to 11 1/2 cts p. lb.

REMARKS.—There was a large supply of cattle in the market—more than the demand requires. Upon the

